

BOOKS AND READERS, 1597
A Survey and Analysis of All
Books Printed in England or
in English Abroad during the Year 1597

by

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SYNOPSIS

BOOKS AND READERS, 1597

This thesis is based on the premise that the extant printed works of 1597 capture the flavour and temper of English life in that year. It considers all of the extant printed works from 1597 printed in England or in English abroad during that year. For the sake of convenience, the publications have been divided into the natural areas into which they seem to fall: religion, the arts, education and learning, topical works, and government and the law. These works are then examined against the fascinating and piquant background of the English Renaissance.

Certainly 1597 was an eventful and often frightening year: as in every year from 1588 onward, rumours circulated that Spain was about to once again attack England; Scotland and England were in the process of establishing a friendly coexistence, perhaps in anticipation of the future role of James VI as the English monarch; an unflagging war against Roman Catholicism together with an equally unremitting defence of Protestantism was being waged; and William Shakespeare was creating such masterpieces as Richard III and Romeo and Juliet.

An attempt has been made to maintain an objective stance in this thesis in the hope that the works studied might reveal the spirit and tenor of the year without the influence of preconceived ideas. Indeed, this unprejudiced study of the publications has permitted certain dominant motifs to emerge in every chapter of this thesis; namely, Spain as a threatening and evil enemy; the presence of extensive religious conflict; and a chauvinistic patriotism

to Queen Elizabeth I and England.

In conclusion, it can be said that the year 1597 betrays its unique characteristics through the many themes, prejudices, aspirations, and anxieties expressed in its extant printed works.

INTRODUCTORY NOTES

This thesis is based upon all the works published between January 1, 1597 and December 31, 1597 which are listed in the Short-Title Catalogue¹ and the chronologically arranged catalogue maintained at Harvard University Library in Cambridge, Massachusetts. In addition, entries have been discovered in the works of A.F. Allison and D.M. Rogers,² David Ramage,³ W. W. Bishop,⁴ and Eustace Bosanquet.⁵ The revised STC in progress, edited by Miss Katherine Pantzer, has also proved helpful.

¹A.W. Pollard and G.R. Redgrave, eds. A Short-Title Catalogue of Books Printed in England, Scotland, and Ireland, and of English Books Abroad, 1475-1640 (London: The Bibliographical Society, 1926).

²A.F. Allison and D.M. Rogers, eds. A Catalogue of Catholic Books in English Printed Abroad or Secretly in England, 1558-1640 (Bogner Regis: The Arundel Press, 1956).

³David Ramage, A Finding-List of English Books to 1640 in Libraries in the British Isles (Durham: Council of the Durham Colleges, 1958).

⁴W.W. Bishop, A Checklist of American Copies of "Short-Title Catalogue" Books (Ann Arbor: University of Michigan Press, 1950).

⁵Eustace Bosanquet, English Printed Almanacks and Prognostications (London: The Bibliographical Society, 1917).

For the sake of brevity, the Short-Title Catalogue has been abbreviated to STC, and A Transcript of the Register of the Company of Stationers of London, 1554-1640, edited by Edward Arber and published in London, 1875-1894, has been abbreviated to the Stationers' Register or Arber.

Sincerest appreciation is expressed to Dr. George J. Merrill, Chairman of the English Department at Lakehead University and advisor of this thesis, for without his aid and guidance the preparation of the thesis would not have been possible.

BOOKS AND READERS, 1597

This thesis is modelled after the work done by Dr. Corinne H. Rickert for her doctoral dissertation from the University of Birmingham in 1954, with the title Books and Readers, 1598-1600, and after a similar work completed by Dr. George J. Merrill for his doctoral dissertation, also from the University of Birmingham. Dr. Merrill's Books and Readers, 1586 and 1587 was completed in 1963.

The publications used in this thesis are the extant works published in England or elsewhere in English during the year 1597. Although many works published in 1597 are lost to today's readers, a sufficient number have survived to portray the attitudes and characteristics of that particular year.

All of the books have been divided into various categories according to their subject matter. The five broad categories are religion and theology, the arts, education and learning, topical publications, and government and the law. Each of these broad categories has been further subdivided in order that each facet of Elizabethan life as viewed through the extant publications of 1597 might be studied in greater detail.

Although the classifying of works into groups can become arbitrary and artificial, such groupings are necessary for practical purposes. It should be noted that although some books might conceivably fit into more than one category, such works have been treated only in the section to which they have been assigned primarily.

The first chapter deals with religious publications. Several dominant themes emerge from the 112 extant works included in this category. One such theme is the fervent zeal and dedication of the Elizabethan Christians. Another repetitive motif of this chapter is the strong anti-Roman Catholic sentiments expressed by Protestant theological writers.

In the chapter dealing with arts publications, the areas of poetry, prose fiction, non-fictional prose, and drama are discussed in detail. As in the other chapters of this thesis, these works are viewed, not so much as individual literary pieces but rather as a product of the temper and character of the year 1597.

The sixty-two publications discussed in the chapter on education and learning attract modern readers more than any other section of this thesis. This may be true because these works offer insights into many Elizabethan customs and conventions in the educational beliefs of the day.

The topical publications are similar in that they too reflect the idiosyncrasies and mannerisms of England in 1597 without being discoloured by the artful pen of a playwright or

professional author. These topical works are, in effect, preserved "newspapers" of 1597.

The chapter dealing with works on government and the law is a product of the age as the discussion attempts to analyze and cope with the peculiar problems of 1597 on a legal level.

The thesis ends with an attempt to analyze the physical characteristics of the books themselves. This final chapter, divided into topics such as printing types, collations, dedicatory epistles, colophons, and illustrations, presents statistical and bibliographical data that provides insights into the actual business and practices of printing books in 1597.

The following table is an outline of the various chapters mentioned with consideration given to the number and percentages of the publications included within each section:

TABLE I
PROPORTION OF BOOKS BY SUBJECT MATTER, 1597

Content of Book	Number of Publications	Percentage of Total
Religion and Theology	112	45.0
Sermons	16	
Treatises (Doctrinal, Biblical, Homilectical)	45	
Devotional Literature	30	
Theological Controversy	7	
Catechisms	7	
Church Organization and Administration	4	
Collections	3	
Arts	37	15.0
Poetry	17	
Drama	5	
Miscellaneous	2	
Prose Fiction	13	
Education and Learning	63	25.1
History	13	
Language and Dictionaries	6	
Philosophy	4	
Medicine	4	
Home Reference	3	
Navigation	3	
Music	9	
Warfare	8	
Horsemanship	3	
Miscellaneous Education	10	
Topical Publications	9	3.5
Government and Law	29	11.5
Total	<hr style="width: 50px; margin: 0 auto;"/> 250	<hr style="width: 50px; margin: 0 auto;"/> 100.0

CHAPTER I

RELIGION AND THEOLOGY

Religious and theological publications account for over one-third of the total number of works printed in 1597. One hundred and twelve books, representing 45.0% of the total of two hundred and fifty books, deal with religion and theology.

Since England in 1597 was officially a Protestant country, the majority of these religious books were written from a Protestant viewpoint and many are clearly anti-Roman Catholic in content. These anti-Papist sentiments **and** the fervent zeal of the Elizabethan Christians are the two dominant motifs in the religious writings of the year. It should be noted that despite the near absolute domination of Protestantism, proponents of Roman Catholicism were to be found in 1597. Richard Bristow and Gregory Martin were two authors dedicated to Roman Catholicism and their works¹ are discussed in this thesis under the heading of theological controversy.

For the purposes of clarity and immediate reference, the one hundred and twelve books in this chapter have been

¹17504 and 3801.

subdivided into more specific categories such as sermons and treatises. The following table illustrates the numbers and percentages of works placed in each subsection in religion and theology:

TABLE II
 DICTRIBUTION OF RELIGIOUS PUBLICATIONS
 BY TYPES

<u>Type of Publication</u>	<u>Number</u>	<u>Percentage of Total</u>
Sermons	16	14.3
Treatises	45	40.2
Homiletical (22)		
Doctrinal (13)		
Biblical exegesis (10)		
Devotional Literature	30	26.7
Bibles (17)		
Prayers and Liturgies (4)		
Meditations (9)		
Theological Controversy	7	6.2
Catechisms	7	6.2
Church Organization and Administration	4	3.6
Collections	3	2.7
Total	112	99.9

SERMONS

7087. Dove, John. A sermon preached at Paules Crosse.

(February 6, 1596.)

11848+. Gifford, George. Certaine sermons vpon diuers textes of Holie Scripture.

11871. Gifford, George. Two sermons vpon I Peter. (January 26, 1597.)

13881. Howson, John. A sermon preached at Paules Crosse.

(December 4, 1597.)

13882. Howson, John. A sermon preached at Paules Crosse.

(R.)¹ (December 4, 1597.)

14976. King, John. Lectures vpon Jonas. (1594.)

19859a. Phillips, George. Gods generalle summons to his last parliament.

19945. Pinner, Charles. A sermon at Littlecot. (July 17, 1597.)

19946. Pinner, Charles. Two sermons at Marleburgh. (November 7, 1595.)

20207. Presse, Symon. A sermon preached at Egginton.

22722. Smith, Henry. The sermons of Master H. Smith gathered into one volume. (R.)

¹ (R.) indicates the work is a reprinted edition.

23670+. Tanner, J. A sermon preached at Paules Crosse by J. T[anner]. (November 29, 1596.)

25630. Wilcox, Thomas. The summe of a sermon preached at Southwell. (March 30, 1596.)

Each of the thirteen books of sermons extant from 1597 is printed in English. The criterion that distinguishes these thirteen sermons from other religious publications is the fact that they were all presented orally from a pulpit at one time or another. Printing sermons was profitable and therefore popular in 1597, indicative of the fervor and devotion of the late sixteenth century religious zealot. Generally, the sermons are typically concerned with man's need for faith in Christ, the road to true salvation and the combatting of the devil and all evil. These timeless religious themes are treated and flavoured with many topical references, such as the anti-Catholic sentiment of the age, as expressed in the sermons of Henry Smith,¹ or with the utilitarian attack of John Howson² against the evil of buying and selling church appointments. All in all, the ministers of God in 1597 presented the Christian reader with a stringent set of rules and, at times, a rather steep and precarious stairway to

¹22722.

²13881.

heavenly bliss. Failure was certain to result in the transgressor, to paraphrase George Gifford, being devoured by the roaring lion.¹

On the first day of June, 1596, J. Tanner preached a sermon that emphasizes the timeless subject of man's battle with sin.² As usual the salvation of man in this penultimate struggle must be attained through God. James 4:8 states "Draw you neere vnto God, and God will draw neere vnto you,"³ and it is on this text that the sermon is based. Tanner, who seems to exhibit a remarkable grasp of the undefinable, submits his personal hierarchy of religious friends and enemies:

Our enemies are these, 1. the diuell, 2. the world, 3. couetousness, 4. pride, 5. voluptuousness. Our friends are these, 1. Christ, 2. his world, 3. faith, 4. praier, 5. godliness: here then are fiue for fiue, and so to ech of their peculiar strength.⁴

Tanner injects interest into his work by referring to some topical and no doubt personal concerns of his audience. In a prayer in the conclusion of the sermon, he refers to the problems of inclement weather and dearth:

...that we may feele plentie, where we haue want,

¹11871. Sig. E6.

²23670+.

³Ibid., Sig. A1.

⁴Ibid., Sig. A4.

and find seasonableness in the weather for the receiuing of the fruit of the earth in due season, which (O Lord) a long time hath been intemperate, declaring vnto vs thy being angrie with vs, which anger end O Lord, and, looke vpon vs in mercy at this time.¹

In most religions the all important tenet is faith and George Gifford in Two sermons vpon I Peter,² appeals to his Protestant congregation to indeed keep the faith. Gifford stresses that the devil can be resisted only through a steadfast faith, whether he might attack the soul or the body. Gifford's emphasis on the physical here may well be a reference to the disease and pestilence that raged throughout the later part of the sixteenth century. Also, the powers of darkness are typically stressed and only through faith can Satan's dreaded powers be mitigated:

There is no power for to resist him withall, but the power of God: & there is no way to be armed with that power, but onelie by faith.³

Gifford maintains his evangelical emphasis on faith in Certaine sermons vpon diuers textes of Holie Scripture.⁴ Here a reader notes the stress on the actual battle of good against evil and as well, Gifford's concern with the "true and liuely

¹Ibid., Sig. E6.

²11871.

³Ibid., Sig. D8.

⁴11848+.

faith", perhaps a reflection of his anti-Roman Catholic sentiments.

...whosoeuer hath once attained the true and liuely faith, it can neuer be utterlie lost, but he is sure to get the victorie.¹

Henry Smith, in an epistle to the reader in The sermons of Master H. Smith gathered into one volume,² explains that he must write his sermons rather than preach them from the pulpit "...because sicknesse hath restrained mee from preaching, I am content to doe any good by writing."³

Smith does not place as much confidence in writing sermons as preaching them, however, and he warns his readers that in order to truly benefit, the reader must

Reade pray and meditate: thy profite shall be little in any booke vnlesse thou reade alone,⁴ and vnlesse thou reade all, and record after.

Henry Smith's sermons are seething with anti-Catholic propaganda, some in the form of innuendo and at times, by direct chastisement of the Roman Catholic faith. In discussing whether or not a minister of God should marry, Smith indirectly chides the non-marrying Roman Catholic priests:

¹Ibid., Sig. A₂.

²22722.

³Ibid., Sig. A₄.

⁴Ibid., Sig. A₄.

Now if marriage be a remedie against the sinne of fornication, it seemes that they [priests] may use the remedie as well as other: for it is better for one man to marrie then to burne, so it is better for all men to marrie then to burne.¹

Smith's anti-Catholic sentiments are expressed more directly as he discusses the problems of intermarriage between Protestants and Catholics:

Be not vnequally yoked with Infidels. As we should not be yoked with Infidels, so we should not be yoked with Papists, and so we should not be yoked with Atheists, for that also is to be vnequally yoked, vnlesse we be Atheists too.²

Regarding the question of Communion in the church, Smith again attacks the Roman Catholic faith, referring specifically to its transgression of God's literal word:

Christ giue the bread and wine to all; they giue the bread to all, and the wine to some: their priests receiue all, but the people must content themselues with halfe: the Priest eates and drinckes, but the people must not drink for spilling on their clothes. Is this the church which cannot erre?³

Smith strives to direct his congregation in matters of a somewhat more secular nature than those discussed thus far. One notes that even here the influence of the literal word of the Bible on Smith's message is manifested. He speaks

¹Ibid., Sig. B₂^b - B₃.

²Ibid., Sig. C₁.

³Ibid., Sig. G₂^b - G₃.

on the subject of wife-beating and in reference to husbands he says:

If he cannot reforme his wife without beating, hee is worthie to be beaten for chusing no better: when he hath vsed all meanes that he may, & yet she is like herself, hee must take her for his crosse, and say with Jeremie, This is my crosse, and I will beare it.¹

Smith gives his reader advice on how to avoid a wife who should ever require beating. Simply by adhering to the following rules, marital bliss is assured according to this venerable preacher.

There be certaine signes of fitness, and Godliness, both in the man and in the woman. If thou wilt know a godly man or a godly woman, thou must mark fiue things: the report, the lookes, the speech, the apparell, and the companion; which are like pulses, that shew whether we be well or ill.²

Charles Pinner's Two sermons at Marleburgh³ stresses the need for love and fellowship between man and his fellow man. Pinner's dedication allows the modern reader some insight into the practice of patronage in the late sixteenth century. He dedicates the sermons to Lady Anne de la Warr, apparently in return for past favours. Pinner writes to Lady Anne:

¹Ibid., Sig. C6^b - C7.

²Ibid., Sig. B6.

³19946.

...as Dauid sayeth vnto God, one day in thy courts is better than a thousand: So your whole life telleth vnto others, and too mee especially, that one sermon, yea one sentence of the Lawe of God, is dearer vnto you then thousands of Gold and Siluer.¹

Unfortunately no record exists of Lady Anne's preferences between the monetary value of gold and silver and the spiritual gains of a sermon dedication. The point to be made is that Pinner makes the dedication to Lady Anne as payment, a payment that apparently was acceptable to both the Elizabethan literary world and the upperclass potential patrons.

In essence, Pinner's sermons deal with the fellowship needed amongst mankind. He instructs the reader to proceed in the following manner:

The first steppe whereof, is this; Honour all men: the second this, haue brotherly fellowshipp, or the brotherhood: the third this, Feare God, and the fourth and last this, Honour the King.²

As well as fellowship, Pinner considers godliness a second tenet of his program in salvation, and he emphasizes this point in A sermon at Littlecot³ on July 17, 1597.

...godlines is great gaine, for so I expound it: & I should maruel why any trāslatiō should go frō the very wordes, which haue a promise, that with godlines we shal haue enough, & that, be it

¹Ibid., Sig. A4.

²Ibid., Sig. A7. Pinner is referring to James VI of Scotland here.

³19945.

neuer so little, it shall made enough, & be able to holde out, as our voiage-vittaile, vntill we attaine vnto the promise of the life which is to come: wherin deed beginneth our true happines.¹

John Dove, in A sermon preached at Paules Crosse,² discusses the interesting and controversial subject of predestination. Dove stresses that it is not the will of God that all men should be saved. In Dove's sermon there exists a literary point of style not found in any of the other extant sermons of the year. He compares Christ to a circle, an analogy not unlike the imaginative metaphors of the Metaphysical poets:

The philosophers compare him to a circle, because he is infinite, without beginning, and without ending, but such a circle as is repugnant to the principles of Geometrie, whose centre is euerywhere, but his circumference is no where: his throne is heauen, his footstoole earth, his holie citie Jerusalem.³

Dove depicts a wrathful God several pages later, one who predestines Man to eternal damnation unless he should repent his unfortunate lot in life:

Sometime God causeth men to sinne for their punishment, because oftentimes he punisheth one sinne with another: when man hath sinned grieuously God causeth him to commit a more grieuous sinne, or a punishment of his former

¹Ibid., Sig. C4.

²7087.

³Ibid., Sig. B3.

sinne, and so one sinne is heaped vpon another, that at the day of judgement their damnation may be the greater, if they do not repent, as St. Augustine obserueth.¹

John Howson discusses a realistic problem in the church in his sermon preached at Paul's Cross on December 4, 1597.² Howson deals with the buying and selling of spiritual promotion. Evidently simony was still practiced at the time, and Howson dwells upon the inevitable results of this immoral custom. Two of the most blatant evils in Howson's mind are the fact that "simony widows the universities" and that the practice ultimately procures an unlearned ministry. He urges the clerical hierarchy to follow the example of Christ in dealing with the money changers in the church:

...remoue this euil, to cut off this scandall, this Simonie, this buying and selling, and reduce this disorder ad honestatis gloriam, to the glory of this church and commonwealth.³

John King carries the banner forward against the Papists in his Lectures vpon Jonas,⁴ preached at York on November 17, 1595. He combines his anti-Catholic tirade with a funeral oration dedicated to the late Archbishop of York,

¹Ibid., Sig. E5.

²7087.

³Ibid., Sig. G3.

⁴14976.

John Piers. King claims that on his deathbed the Archbishop made the following plea to Christ:

To giue the Papists holsōe admonitiō to
relinquish their errours hauing no groūd in
the scriptures.¹

In The summe of a sermon preached at Southwell,²
Thomas Wilcox appeals to the Christian reader to respond to
God in a rather conventional manner suggested by Matthew
11:28-30:

...28. Come vnto me, all ye that are wearie and
laden, and I will ease you. 29. Take my yoke on
you, and learne of me, that I am meeke and lowly
in heart: and ye shall finde rest vnto your
soules, 30. For my yoke is easie, and my burden
light.³

George Phillips presents a frightening picture of
the Day of Judgement in Gods generalle summons to his last
parliament.⁴ Phillips emphasizes the inevitability of the
Judgement Day, echoing the popular sentiment that God was
indeed a wrathful God.

There is no shifting from this day, for wee
must appeare. If wee woulde seeke to hide vs
(like Adam) we cannot: for Gods summoner will
either find vs out as Elias found Ahab, or
ouertake vs as the waters did Pharao, or meete

¹Ibid., Sig. Vv6.

²25630.

³Ibid., Sig. A1.

⁴19859a.

vs as y^e angel did Balaam.¹

Symon Presse reinforces the idea that the agents of the devil were at large attempting to recruit unsuspecting souls to the rollcall of Hell and Damnation. Presse indicates the obvious defence is to avoid evil by denying oneself contact with suspicious persons and notorious places. In A sermon preached at Egginton² he states:

Our apostle woulde haue the Idoltrous place and persons auoided, as where and among whome no good can bee gotten to a mans selfe and mucche euill may be suspected to come thereby.³

From this survey of the extant sermons of the year, one can see that despite the individual preferences of each preacher, certain religious motifs and questions of the age do dominate the mind of the Elizabethan preacher. Anti-Roman Catholic propaganda is often foremost in the minds of the ministers of the Church of England. One is appreciative of the rather convincing denunciation of simony in the church. The references to inclement weather and dearth, tempered with a presentation of the timeless battle between good and evil, the desperate need for faith and fellowship in mankind, afford the modern reader a realistic picture of the year 1597 through the pulpit.

¹Ibid., Sig. A₂^b - A₃.

²20207.

³Ibid., Sig. B₂^b.

TREATISES: HOMILETICAL

951.1. Augustine, Saint. A right Christian treatise
entituled S. Augustines praiers, etc. (R.)

1659. Beard, Thomas. The theatre of Gods iudgements: or,
a collection of histories.

1766+. Becon, Thomas. Salue for a sicke man. (R.)

4664. Carpenter, John, minister. A preparatiue to con-
tentation. (March 7, 1597.)

6683. Dering, Edward. Certaine godly and comfortable letters
written by E. Dering vnto sundry of his friends.

14633. John, Chrysostom, Saint. A godly exhortation made
vnto the people of Antioch, touching patience. (R.)

17138. M., J. Ane fruitful a. comfortable exhortation
anent death.

17833. Meres, Francis. Gods arithmeticke.

18071. More, Sir George. A demonstration of God in his
workes.

18200+. Morton, Thomas, of Berwick. Two treatises concerning
regeneration, etc.

19663. Perkins, William. A golden chaine, or the description
of theologie, containing the order of the causes of saluation

and damnation accordinge to Gods woord. (R.)

19686. Perkins, William. A declaration of the true manner of knowing Christ crucified. (R.)

19689. Perkins, William. A direction for the gouernment of the tongue. (R.)

19725.1. Perkins, William. A graine of mustard seed.
(February 7, 1597.)

19743. Perkins, William. A salue for a sicke man. (R.)

19754+. Perkins, William. A treatise tending vnto a declaration whether a man be in the estate of damnation.

19761. Perkins, William. Two treatises. 1. Of repentance. 2. Of the combat of the flesh and spirit. (R.)

20016. Playfere, Thomas. The meane in mourning, etc. (R.)

22969. Southwell, Robert. A short rule of good life. (R.)

23621. T., I. or J. The hauen of pleasure. (R.)

25195. Wedding. A spiritual wedding. Writen first in the high Dutch tongue.

A homily is not unlike a doctrinal treatise. However, a distinction may be made in that the main function of a homiletical treatise is to persuade the reader (or the members

of a congregation, since many were read from the pulpit) to conduct oneself in a more Christian manner. Since the very essence of most religious publications or orations is to guide or persuade, it is not with great surprise that some twenty-one treatises fall generally into this category.

Francis Meres, the author of the famous Palladis Tamia, Wits Treasury (1598), in Gods arithmeticke,¹ guides his reader through the use of an interesting simile between mathematics and religion:

There be foure partes of Arithmeticke, Addition, Multiplication, Subtraction, and Diuision, whereof the first two take their beginning from the right hand and doe multiplie and increase: and these be Gods numbers: the other two begin from the left, and doe subtract and diuide, and these be the Deuils.²

Marriage in 1597, as always, was a subject that warranted much discussion, and in an attempt to comfort his undoubtedly suffering readers, Meres expounds upon the comforting virtues of marriage:

But marryage is good not onelye for companie, but also for comferte too, therefore sayeth Salomon, if two sleepe together, there shal bee heate, but to one how should there be heate, by heate vnderstanding comfort, which is like a warming in a cold day, and certainly there is no comfort like the comfort of a good wife, onely the holy Ghost excepted.³

¹17833.

²Ibid., Sig. A₂.

³Ibid., Sig. C₃.

Sir George More was knighted for his many services to the commonwealth in 1597, and in the same year a treatise was published entitled A demonstration of God in his workes¹ that ostensibly urges man to accept the fact that a God exists. More writes "that the foole which denieth there is a God, may in some respects be denied to be a man."²

However, More is concerned with more than man's acceptance of the existence of a heavenly Deity, and he alludes several times to that earthly "divine", Queen Elizabeth. One notes the implicit reference to the Spanish forces that conspire against Elizabeth and England as More writes:

But yet notwithstanding all malitious conspiracies, trayterous practises, and dangerous attempts, against the annoyted of the Lord, our most excellent Soueraigne, Queen Elizabeth, she liueth, and raigneth in safety and in glory, to the glory of him, by whose goodness no lesse carefully, then by his power miraculously, she hath beene preserued from her wicked enemies by the seruencie of his displeasure.³

In Two treatises concerning regeneration,⁴ Thomas Morton instructs his readers in both the validity and values of spiritual regeneration. The second treatise in this work

¹18071.

²Ibid., Sig. E2.

³Ibid., Sig. P4.

⁴18200+.

deals with how to keep one's soul in good health after regeneration has taken place. Many of Morton's writings were devoted to the exposure of the fallacy of Roman Catholic doctrines, and as he importunes the reader here, one detects an aversion for the decorative ostentation of the Roman Catholic church:

It is not gold or siluer, (although Simon Magus supposed, that spiritual graces might be bought with money, as worldly commodities are) that can purchase regeneration, not fauour, friendship, or any desert of holinesse, but only vsing of the meanes which God hath appointed.¹

Typical of the homiletic treatise is Thomas Becon's work entitled Salue for a sicke man.² Becon urges the reader to burden the tribulations of illness with patience, and to dispose of temporal goods in preparation for a godly and glorious death.

The book is in the form of a dialogue among Epaphroditus, a dying man, and four of his friends who are attending him on his deathbed. Having repented and prepared himself for death, Epaphroditus makes his will before dying, based on the following suggestion from his friends:

Neighbour Epaphroditus, seeing that God hath richlie blessed you with the goods of this world, it were verie expedient to

¹Ibid., Sig. A5^b.

²1766+.

remember the poore schollers of the vniuersities of Oxford and Cambridge. For if they bee not maintained, all learning and vertue will decaie, and a verie barbaritie shall burst in among vs, and at the last bring this our realme into destruction.¹

Following this advice, the dying man leaves one hundred pounds each to Oxford and Cambridge, and divides the remainder of his worldly goods amongst his family. Becon has indeed outlined the remedy for that final illness, for Epaphroditus succumbs peacefully, secure in the knowledge that eternal salvation is his.

In Ane fruitful a. comfortable exhortatioun anent death² by "J. M.",³ yet another attempt to soothe the Christian mind is presented as death approaches. The author urges his reader to follow the example of Christ who triumphed over death in death. A sonnet marked by a curious blend of religious fervor and Scottish dialect concludes this brief exhortation:

Sen sa it is, that guhasoeuer twik life,
Man be the death vnto the same put end:
To passe thy course, out through this vale of strife,
In holines, O Christian contend.
Stand still in awe, they God for till offend,
Clieaue to thy Christ, with faith vntainedly,
Repent thy sinnes, thy wicked life amend,
And daylie think on death. That thou maundy.

¹Ibid., Sig. G7 - G7^b.

²17138.

³John Melville.

Set not thy heart on worldlie vanitie.
 Whose pleasures are with paine sa dearly bought,
 Yet presse to play thy part with honestie,
 And vse this world, as gif thou use it nought,
 Let ay this precept be thy Preacher plaine,
 Liue heir to die, and die to liue againe.¹

In a translation of Saint John Chrysostom's work entitled A godly exhortation made vnto the people of Antioch, touching patience,² Robert Rowe emphasizes in English the Christian necessity of patience in the face of affliction and suffering. Rowe also translates the saint's views on the virtue of refraining from swearing despite grave temptations. Generally, the work is a documentation of possible problems, woes, and temptations that confront man in the world with the author's urging man to suffer these afflictions with the knowledge that "They that saue in Teares, shall reape in ioy."³

A second translation is rendered into English by the Protestant divine, Thomas Rogers. Rogers translates Saint Augustine's A right Christian treatise entituled S. Augustines praiers⁴ which emphasizes God as an everlasting source of guidance and forgiveness. The recognition of Christ is implicit in St. Augustine's supplication to God:

¹Ibid., Sig. G8.

²14633.

³Ibid., Sig. B3.

⁴951.1.

So often as thou looked vpon the woundes of thy blessed son; so often, I pray thee, let my sins be couered. As often as thou remembreth the precious bloud of his holie side, so often I beseech thee, let the spots of my filthines be washed awaie.¹

The hauen of pleasure² by I. or J. T. and John Carpenter's A preparatiue to contentation³ are exhortations to the sinful reader to desist his sinful wanderings and find salvation in true Christian perfection. Both works are anti-Roman Catholic, and Carpenter draws particular attention to the ^{supposed} post-mortem problems of malcontented Papists as well as to the Pope as an Antichrist. Carpenter finalizes his treatise on eternal satisfaction with a typical prayer of supplication:

O Father, grant this of thy grace,
 O Sonne, we pray supply
 All our defects: O holy Spirit
 Keepe vs continually.
 Keepe well thy Church so deerely bought,
 our noble Princesse saue:
 Preserue the Realmes, and graunt (good Lord)
 thy peace that we may haue.⁴

John Thorius' translation of A spiritual wedding.
Written first in the high Dutch tongue⁵ utilizes allegory to

¹Ibid., Sig. C₂.

²23621.

³4664.

⁴Ibid., Sig. Dd₁^b.

⁵25195.

persuade the Elizabethan Christian to follow the ways of Christ and to lead a fruitful and meaningful life. The faithful soul is alluded to as the Bride of Christ, while Satan and evil are referred to as the banished servants of God.¹

Edward Dering, a Puritan divine, perhaps having given up on saving the Elizabethan population as a whole, writes personal letters of exhortation to some of his associates and friends in Certaine godly and comfortable letters written by E. Dering vnto sundry of his friends.² In a letter to Maister M.F., Dering reports that the salvation of man exists through Christ, and through prayers to Christ, fear and death will be spiritually defeated:

That Christ in the dayes of his flesh,
offered up prayers and supplications to him
that was able to saue him from death, with
strong crying & teares, and was deliuered fro
the things he feared.³

Dering was forbidden to preach due to his rather vehement and impulsive attacks on the clergy and in a letter to his brother Richard, Edward warns of the evils of the world and this warning undoubtedly reflects his personal fate: "Let not the world deceiue you, it is faithlesse & deceitfull, when you

¹Ibid., Sig., A₁^b.

²6683.

³Ibid., Sig. A₁^b.

shall loue it best, it will deceiue you."¹

A homily by Robert Southwell, the Jesuit, entitled A short rule of good life² outlines the proper conduct for a devout Catholic. For the most part Southwell avoids the obvious controversy between Anglicanism and Roman Catholicism and concentrates upon the general moral behaviour of Christians. The author comments on the condition of man and the end of man:

The end of my being thus made, redeemed, preserued, and so much benifited by God, in this and other: that I should in this life serue him, with my whole body, soule & substance, and with what else foreuer is mine, and in the next life enjoy him for euer in heauen.³

Southwell does not completely maintain his relatively uncontroversial position in this homily, for he concludes the treatise with a reference that in Elizabethan England might be termed "maryolatry". He urges the reader to "First, after aboue all pure creatures wee ought to offer speciall deuotion towards our B. Lady..."⁴

Thomas Beard assuages the painful conscience of the Elizabethan sinner as he expounds upon the severity and

¹Ibid., Sig. A4.

²22969.

³Ibid., Sig. A8.

⁴Ibid., Sig. F9.

justice of God's judgments upon those who might transgress his commandments in The theatre of Gods iudgements: or, a collection of histories.¹ Beard is particularly vivid in his descriptions of the sins of Papists throughout history:

...Pope Iulius the third, whose custome was to promote none to Ecclesiasticall liuings, saue onely his buggerers: amongst whome was one Innocent, whom this holy father (contrary to the Suffrages of the whole colledge) would needs make Cardinall: nay, the vnsatiabie and monstrous lust of this beastly and stinking goat was so extraordinary, that hee could not abstaine from many Cardinals themselues.²

Beard's audience is assured that such sinners will suffer the Puritan flavored hell of fire, snares and brimstone. Beard accumulates more than three hundred examples, derived from sacred, ecclesiastical, and profane authors, of God's judgment upon these satanic transgressors of his will.

Thomas Playfere, another popular Elizabethan preacher, urges his reader to display a faith in God and salvation while experiencing the trying period of mourning in The meane in mourning, etc.³ Playfere refers to Biblical history as verification of Christ's wishes that man should refrain from weeping in times of strife and death:

When Iairus, the ruler of ^eY sinagogue wept bitterlie for the death of his Daughter, Christ

¹1659.

²Ibid., Sig. Z8.

³20016.

said vnto him, weepe not. Whē Rachel wept, and would not be comforted, seeing neither her sonne Benjamin, nor almost any tru Beniamite left aliue, God said vnto her, weepe not.¹

The final six entries treated in the category of homiletical treatises are by that prolific theological writer, William Perkins.

The Puritan minded preacher, in A direction for the gouernment of the tongue,² is rightly concerned with the swearing, blaspheming, lying and idle talking that consumed, to his eyes, too much of the Elizabethans' time. After chiding the sinners who failed to express conscience in their speech habits, Perkins suggests repentance as the road to salvation. Perkins also enlightens the reader regarding the method of developing favorable speech habits:

When we are in speaking, two things are to be practised: first, care must be had of the speach, that it be gracious: secondlie it is to be vttered with conuenient bonds of trueth. The speech is gracious when it is so vttered, that the graces of God wrought in the heart by the holie Ghost ar as it were pictured and painted forth in the same; for speech is the verie image of the heart.³

Working in a rather unique and indirect method, Perkins considers the least measure of grace that is effectual

¹Ibid., Sig. B₃^b.

²19689.

³Ibid., Sig. A₆ - A₆^b.

towards salvation in A graine of mustard seed.¹ The calculating sinner need not be overwrought with the prospect of exhibiting a minimal amount of holiness, for Perkins informs the reader that nothing less than complete conversion from evil will suffice in obtaining grace. With due emphasis upon the concept of original sin, Perkins presents his formula for salvation:

And therefore the conuersion of a sinner, whereof the conclusion speaketh, is not the change of the substance of man, or the faculties of the soule: but a renewing and restoring of that puritie and holinesse which was lost by mans fall, with the abolishment of that natural conception which is in all the powers of the soule.²

Despite his anti-Catholic tendencies, another publication by Perkins, A declaration of the true manner of knowing Christ crucified,³ is a sincere invitation to every Christian to truly understand Christ. Perkins urges man to:

...know Christ, not generally and confusedly, but by a liuely, powerful, and operative knowledge; for otherwise the deuils themselues know Christ.⁴

The summary of this homily contains a particularly genuine and sincere appeal to Christians to submit totally

¹19725.1.

²Ibid., Sig. Qq4.

³19686.

⁴Ibid., Sig. A4.

to Christ:

If thou woulds come to God for grace, for comfort, for saluation, for any blessing, come first to Christ hanging, bleeding, dying vpon the crosse, without whome there is no hearing God, no helping God, no seruing God, no God to thee at all. In a word, let Christ be all things without exception vnto thee.¹

Three perils of mortal man in Elizabethan England are alluded to in Perkins' A salue for a sicke man.² In this work the devout author offers spiritual guidance to mariners at sea, soldiers in battle and women in childbirth. Perkins urges man to prepare for death through spiritual meditation so that he might distinguish between bodily and spiritual death; the latter, of course, can be avoided through prayer.

Perkins was unrivalled in 1597 as a preacher against all dissenting forms of religion, and one of his most scathing attacks is found in A golden chaine, or the description of theologie, containing the order of the causes of saluation and damnation according to Gods woord.³ Perkins exhorts the reader not to be recruited into the Kingdom of Darkness:

The members of this kingdome, and subiects to Satan, are his angels, and vnbeleeuers, among whome, the principall members are Atheists, who say in their heart their is no God...Turks and

¹Ibid., Sig. C₄.

²19743.

³19663.

Iewes are of this bunch; so are Heretikes, who are such as erre with pertinacie in the foundation of religion.¹

Against the particular tenets of the Roman Catholic church, Perkins bears emphatic testimony, and the position of the Pope in his spiritual hierarchy of enemies is invidious:

That antichrist, who, as is now apparent, can be none other than the Pope of Rome... he doth sit as God in the Temple of God, shewing himselfe that he is God.²

The final homiletical treatise to be discussed here is also written by William Perkins and deals with the subjects of repentance and the ultimate defeat of sin. In this work, entitled Two treatises. 1. Of repentance. 2. Of the combat of the flesh and spirit,³ Perkins entreats the reader to turn from the sins of adultery, incest or other acts of the flesh and to seek God's favour and grace through repentance:

Repentance is a worke of grace, arising of a godly sorrow: whereby a man turnes from all his sins vnto God, and brings foorth fruites worthy amendment of life.⁴

As evidenced by the number of Perkins' works published in 1597, he was a theologian of immense popularity,

¹Ibid., Sig. D₁ - D₁^b.

²Ibid., Sig. D₁.

³19761.

⁴Ibid., A₃^b.

and his homiletical treatises are in no small way responsible for this Puritan preacher's wide reputation.

The homilies, whether written by a devout Protestant like William Perkins or a Roman Catholic anticipating martyrdom like Robert Southwell, all urge and exhort the reader to improve his Christian life, to reform his everyday behavior and at times to purge even his own soul.

TREATISES: DOCTRINAL

3862. Broughton, Hugh. An epistle to the learned nobilitie of England touching translating the bible. (May 29, 1597.)
- 3862a. Broughton, Hugh. An epistle to the learned nobilitie of England touching translating the bible. (R.)
3942. Bruno, Vincenzo. A short treatise of the sacrament of penance.
- 3942+. Bruno, Vincenzo. A short treatise of the sacrament of penance. Wherevnto is added another treatise of confession.
4426. Calvin, Jean. Institucion de la religion christiana.
11573. Gardiner, Samuel. The cognizance of a true Christian.
15353. Ledisma, Jacobus. The christian doctrine in manner of a dialogue.
19366. Parsons, Robert. A book of christian exercise. (R.)
19705. Perkins, William. An exposition of the symbole or creed of the Apostles. etc. (R.)
19712. Perkins, William. The foundation of christian religion. (R.)
24769. Virel, Matthieu. A learned and excellent treatise

containing all the principall grounds of christian religion,
turned into English. (R.)

25722. Williams, John. De Christi iustitia, et in regno
spirituali ecclesiae pastorum officio.

Although the categorizing of the various types of treatises is by no means definitive, general subdivisions are in order here. A doctrinal treatise is an essay which explains a point of faith or doctrine. The twelve works considered here concern themselves principally with explaining articles of faith or with arguments in support of a certain set of articles.

William Perkins, in his book, An exposition of the symbole or creed of the Apostles, etc.,¹ explains, from the secure position of the Elizabethan Anglican, the creation, the fall of man and original sin, Christ's passion, the resurrection, the Holy Ghost, and predestination. Echoing Genesis, Perkins emphasizes man's spiritual link to God through the physical parallel:

First, man was created and framed by the hand of God and made after the image of god, for Moses brings in the Lord speaking thus, Let us make man in our image, etc., in the image of God he created them...The image of god is nothing els but a conformitie of man vnto god, whereby man is holy, as god is holy.²

¹19705.

²Ibid., Sig. H₁.

Perkins continues his well documented exposé of the condition of man with a word on man's fall from grace and the delicate subject of original sin:

Some may say, whereas God foresaw that Adam would abuse the libertie of his will, why would he not preuent it. Answ. There is a double grace, the one to be able to will and doe that which is good, the other to be able to perseuere in willing and doing the same. Now God gaue the first to Adam, and not the second.¹

The consequence of Adam's fall, suggests Perkins, is the burden of original sin.

...beholde I was borne in iniquity and in sinne hath my mother conceiued me: not meaning properly his parents sinne (for he was borne in lawful marriage) but his owne hereditary sinne, whereof he was guiltie euē in his mother's wombe.²

Perkins' work reflects something of a dedicated urgency in his attempt, like the poet Milton seventy years later, to "justify the ways of God to man."

In a work consisting of four books and eighty chapters, Cypriano de Valera translates Jean Calvin's monumental work, Institution of christian religion,³ into Spanish as Institucion de la religion christiana.⁴ Despite the

¹Ibid., Sig. K₃.

²Ibid., Sig. K₅.

³4414.

⁴4426.

original attraction of the ideal of a universal religion, the reader soon senses de Valera's translation is yet another manifestation of the English fear of Spanish and Catholic domination. The translator has simply reversed the flow of the propaganda as he presents the "true" faith to the Spanish nation:

A todos los fieles de la nacion española
que desslan el adelantamiento del reyno de
Iesu Christo.¹

Matthieu Virel, in A learned and excellent treatise containing all the principall grounds of christian religion, turned into English,² stresses not only the obvious value of the word of God, but the more subtle value of good reading habits and worthy sources on the word of God. Virel insists that books must be read often, and that the ultimate book concerning the word of God must be the Bible:

Read a good booke through and read it
often ouer, especially of the book of all
bookes, I meane the holy Canonical Scriptures,
in that respect called the bible.³

Virel outlines in a tone suggesting at least the strength of his own convictions, the perfect formula for salvation:

¹Ibid., Sig. *3.

²24769.

³Ibid., Sig. A3.

...the meanes whereby God bringeth vs vnto our saluation, and it consisteth vppon foure principall points, 1. The first intreateth of the ministerie of the word..., 2. The second of the Sacrements ordained of God to be the seales of the word..., 3. The third of Baptisme, whereby God testifieth that we are receiued of him into couenant..., 4. The fourth of the Lords Supper, by which God witnesseth that his couenant is confirmed in vs by it, making vs more & more partakers of Christ & his giftes.¹

If Matthieu Virel's concern is generally with the Christian reader, Hugh Broughton's work is directed to an even more important member of that heirarchy from God down to the common Elizabethan; namely, the translator of the Bible. In An epistle to the learned nobility of England touching translating the bible² Broughton stresses the necessity that the translator should be able to treat the word of God objectively and without personal prejudice:

First a Translator of the Bible should beware least of his owne head in translation or notes, he disanull the text: and blame the watchfull eye of Gods prouidence, for not preseruing the writt aright. That fault is exceeding great, for a man to take vpon him to be wiser then God: and to take his Kingly care tardy, in trueth of wordes.³

Broughton emphasizes his concern for a correct rendition of God's word in a second edition of the same

¹Ibid., Sig. A5^b.

²3862.

³Ibid., A2^b.

work.¹ In this treatise Broughton adds an additional two pages to his original work, concluding with a request to the Archbishop of Canterbury to recall a poorly printed commentary of Broughton's on Daniel. The concerned author indicates that

I haue bene iniuried by a Printer, who hath corrupted my commentaries vpon Daniel, speciallie in the Ebrew: to the disgrace of all the worke: and of all our students.²

Jacobus Ledisma's work, The christian doctrine in manner of a dialogue,³ is designed for children or unlearned adults. This uncomplicated treatise takes the form of a dialogue between the Master and the Disciple, who Ledisma accents as being Roman Catholic, and who recognizes the Pope as Christ's vicar on earth:

M. What is the Church?

D. It is the wholle congregation of the faithfull Christians, who haue and confesse the faith of Iesus Christ: the head of which Church is Christ him selfe, and the Pope his Vicar on earth.⁴

Ledisma concentrates upon the very basics of the Roman Catholic theology, and his discussions on sin are no less basic as he lists the mortal sins of man, often referred

¹3862a.

²Ibid., Sig. H1.

³15353.

⁴Ibid., Sig. A6.

to as the highly infamous "seven deadly sins":

M. We haue spoken of the good workes which are to be donne. Say now the euell which must be shunned: and first of the seuen sinnes, which are called mortall.

D. 1 Pride 2 Couetousness 3 Lechery 4 Anger 5 Gluttany 6 Enuy 7 Slouth.¹

In a pro-Roman Catholic treatise entitled A short treatise of the sacrament of penance,² an Italian priest, Father Vincenzo Bruno, outlines both the purpose of penance and the absolute necessity for divine absolution of sin:

Penance therefore is a Sacrament instituted by Christ our Sauour, in the which by the ministry of the Priest, all actual sins are remitted, and all bonds are dissolved which concern sin, wherewith mans conscience was in what maner so euer intangled: the euerlasting punishment also of hell is pardoned, & part of that temporall punishment which is due to sin, & sometimes all the same wholly, according to the disposition of the penitent.³

In an addition to this work,⁴ Bruno adds yet another treatise on the subject of confession, emphasizing that personal sorrow is not sufficient in seeking God's grace and that a priest is the necessary medium for salvation:

that a man, although he be sory, yet wanteth that perfect sorow which of it selfe is

¹Ibid., Sig. B₆.

²3942.

³Ibid., Sig. A₂ - A₂^b.

⁴3942+.

insufficiēt without Confession, for the obtaining of remissiō of sinnes and the recouering of gods grace: therefore it is necessary if he may that he go to Confession in dew maner vnto the Priest.¹

Bruno's work would be considered dangerous and probably heretical in Elizabethan England, and Allison and Rogers verify this by indicating this treatise was printed secretly in England.²

The Christian necessities of fasting and giving alms are considered by Samuel Gardiner in The cognizance of a true Christian.³ Gardiner cleverly appeals to the patriotic Elizabethan as well as the Christian Elizabethan in his threnody against lust in the world:

It appeareth that wee beare but little loue vnto her maiestie, by whom we liue, who thus unconscionably doo preferre our owne vngodly lusts before her godly lawes, thinking that lawful which is lustfull vnto vs.⁴

Fasting is one method of combatting the lustful desires in man; the second is almsgiving, and in his exposition on this subject, Gardiner emphasizes the humanitarian

¹Ibid., Sig. C₁.

²A. F. Allison and D. M. Rogers eds. A Catalogue of Catholic Books in English Printed Abroad or Secretly in England, 1558-1640 (Bognor Regis: The Arundel Press, 1956), p. 161.

³11573.

⁴Ibid., Sig. A₅.

gesture involved:

Wee cannot expresse, a more manifest token, that we are the children of Abraham, then by giuing drinke to the thirstie, breaking bread for the hungry, cloathing the naked, harboring the straunger, visiting the prisoner, and succoring euery one, that hath neede of our helpe.¹

Robert Parsons, an English Jesuit, in A book of Christian exercise,² presents a Roman Catholic view into religious doctrine. The book is amended by Edmund Bunny, a Protestant, which makes the treatise more palatable to Elizabethan Protestant readers.

Generally, Parsons is non-controversial, concerning himself with personal spiritual growth rather than dogmatic differences in the interpretation of God's word:

In the firste shall be declared important reasons and strong perswasions to prouoke a man to this resolution: In the second shall be refuted al the impediments which our enimies (the fleshe, the world, and the deuil) are wont to lay for the stopping of the same; knowing very well that of this resolution dependeth all our whole seruice of God.³

The final doctrinal publication is written by one of the most prolific and popular theological writers of the day, William Perkins. The foundation of christian religion⁴ is

¹Ibid., Sig. P4.

²19366.

³Ibid., Sig. A2.

⁴19712.

gathered into six sections dealing with basic religious tenets and is directed at the relatively ignorant Elizabethan Christians. The work reflects Perkins' sympathy with the Puritan faction in Elizabethan theology, particularly evident in his stance on predestination:

This calling of the elect is nothing els but a singling & a seruing of them out of this vile world, & the customs therof to be Citizens of the kingdom of heauen, to be Gods houshold, to be a liuing stone in the spiritual Temple, which is the church of God, the company of predestinate to eternal life.¹

As evidenced by the number of publications in this particular category, the teaching of the doctrine through the printed word was fully exploited by the theological thinkers of 1597. This exploitation suggests one further irrefutable fact; that in 1597 religion was indeed a compelling influence and very real part of every Elizabethan's life.

TREATISES: BIBLICAL EXEGESIS

80. Abraham, Aben Hassan. Hale sunt verba dei. Praecepta in monte Sinai data Judaeis.

11127. Foord, John. Apocalysis Iesu Christi.

12451. Guevara, Antonio de. Mount Caluarie, the second part. (R.)

¹Ibid., Sig. Cc4.

19857. Phillips, George. The embassage of Gods angell.
19955. Piscator, John. Analysis logica libri S. Lucae qui inscribitur Acta Apostalorum.
19959. Piscator, John. Analysis logica septem Epistolarum apostolicarum. (R.)
22555. Simeon, Metaphrastes. Vitae sanctorum euangelistarum Johannis & Lucae traductae a R. Bretto.
23021. Sparke, Thomas. The high way to heauen.
24122. Top, Alexander. Saint Peters rocke, vnder which title is deciphered the faith of Peter.
24128. Topsell, Edward. The reward of religion: deliuered in sundrie lectures vpon the book of Ruth. (R.)

There are ten extant publications in the category of Biblical exegesis or exposition; three concern themselves with passages in the Old Testament, six with passages in the New Testament, while one work treats the words that Christ spoke upon the cross, also from the New Testament. The books of the Bible receiving exegetical treatment are Genesis, Deuteronomy, Ruth and Malachi from the Old Testament; the Gospels of Luke and John, the Epistle of James, the Second Epistle of Peter, the Third Epistle of John and the Epistle of Jude, all from the New Testament.

George Phillips reflects the word of God found in Malachi 3:1 in his treatise entitled The embassage of Gods angell.¹ In the Biblical text, reference is made to the mission of John the Baptist as a prophet regarding the coming of Christ. Like Malachi, the burden of Phillips' message is the love of Jehovah and the belief in the word of the Lord:

The wordes of the Gospell are called the words of life also, because the subject of the gospel is to beget soules to euerlasting life: as our Sauour himselve saieth, These things were written that you might beleeeue, and in beleeeuing yee might haue life through Christs name.²

A classic example of the Elizabethan exegetical treatise is found in Thomas Sparke's The high way to heauen.³ In this work, based upon John 7:37-39, Sparke expands upon the Biblical text by carefully explaining the metaphor of Christ's words. In the text, Christ entreats any man who thirsts to come unto Him, and drink. Sparke explains:

...that bodily thirst, is an earnest longing after moysture to remooue the heate and drinesse that for lacke thereof troubleth the bodye, for what is this spiritual hunger and thirst else, but an earnest longing for saluation onely in Christ Iesus.⁴

¹19857.

²Ibid., Sig. B3.

³23021.

⁴Ibid., Sig. B6.

Of the ten publications of exegetical treatises, five are in Latin and four of these are in reference to the New Testament.

John Piscator ^{offers} a Latin exposition of seven Epistles; namely the Epistle of James, the first and second Epistles of Peter, all three of John, and the single Epistle of Jude. In the Analysis logica septem Epistolarum apostolicarum,¹ Piscator employs a highly logical style in the presentation of his faith, and this is undoubtedly why he chooses the work of James to begin his treatise, because it is elementary in the extreme.

The learned divine, Richard Brett, translated from Greek into Latin a work of Simeon, Metaphrastes, entitled Vitae sanctorum euangelistarum Johannis & Lucae.² It is with due credit that one notes this same Richard Brett was later employed by James I as one of the translators of the Bible into English. The praise of both prophets are epitomized in Simeon's words on John:

Esse hominem non multo angelis inferiore,
& prope iisdem ipsis vel omnino vel pene pare
esse; quod maius est, posse Deum ipsum
imitari...³

Aben Hassan Abraham, the Levite, in Hale sunt verba

¹19959.

²22555.

³Ibid., Sig. Bii.

dei. Praecepta in monte Sinai data Judaeis¹ concentrates generally upon the word of God found in the New Testament, and makes specific references to Deuteronomy and the Book of Psalms. In the exegesis on Deuteronomy, Abraham concerns himself with a restatement of the Law of God, with warnings and exhortations duly noted. In his work Abraham draws special attention to Jewish festivals, and since the promises of the Psalms are primarily Jewish, this particular New Testament book is an apt and useful reference. Abraham's main theme throughout this treatise is the just fear of the Lord and the righteous judgments of the Lord.

John Piscator undertakes another Latin exposition, in this instance upon Luke, in his Analysis logica liberi S. Lucae qui inscribitur Acta Apostularum.² Piscator, without attempting to disguise his anti-Catholic sentiments, comments upon the human elements of Christ, although he is careful to guard both the Deity and Kingship of Jesus Christ.

John Foord is the author of the last in this brief series of Latin exegetical treatises, and the import of his work Apocalysis Iesu Christi³ is revealed by a reference to II Corinthians in which the Apostle Paul urges man to accept

¹80.

²19955.

³11127.

his imperfections and infirmities and find strength in the power of Christ.

Ruth, the shortest book in the Bible to receive exegetical treatment in 1597, is explained in The reward of religion: deliuered in sundrie lectures vpon the book of Ruth.¹ Edward Topsell, the author, explains the allegorical significance of this brief but lovely story. Ruth is a symbol or a foreview of the Church; her first husband is the World and her new husband is Christ. Ruth, according to Topsell, undergoes the normal Christian experience: Ruth's deciding, Ruth's serving, Ruth's resting, and finally Ruth's ultimate reward.

Antonio de Guevera treats the seven words which Christ, as the redeemer of man, spoke as he was hanging upon the cross in Mount Caluarie, the second part.² The author explains how Christ recognized his tormentors as his friends, not his enemies, how Christ as mediator between God and man was predestined to suffer, and finally how the forgiving nature of Christ caused Him to pray, even while upon the cross: "Pater ignosce illis, quia nesciunt quid faciunt."³

¹24128.

²12451.

³Ibid., Sig. A₂.

The final exegetical publication is Alexander Top's Sainte Peters rocke, vnder which title is deciphered the faith of Peter.¹ Referring both to the Old and New Testaments, Top defines the role of Christ as the redeemer of mankind. It is noted that in this final exegetical work there exist sprinklings of anti-Roman Catholic propaganda. Top stresses that both salvation and damnation are attained through Christ's workings; Christ is indeed the beginning and the end:

He is the reconciliation of all the world: and euen as his father spred the heauens, and adorned them, and created the earth and sea, with all the implements; so is the sonne commander of all, and the beginning and the end of all things are in his hand: he is made iudge of all flesh, coming as it were in the meane time to reconcile the limits, and to constraine all nations to worship him: He was made all one with the father, the beginning of the world, and the last end must ply vnto him, from whom all sentence of ioy eternall, or perpetual misery shall proceed; and to this end he preached in spirit long before he was incarnated.²

The exegetical publications, in general, reflect the sheer dominance of religion in the lives of the Elizabethan Englishmen, as well as the anti-Catholic sentiments that lingered throughout the year 1597.

¹24122.

²Ibid., sig. K₁^b-K₂.

BIBLES

2062. Bible. Latin. Testamenti veteris biblia sacra,
quibus etiam adiunximus noui testamenti libros. Tertia cura
F. Iunii. (R.)

2158. (Herbert 211.) Bible. English. The bible, etc.
[Geneva]. (R.)

2168. (Herbert 235.) Bible. English. The bible, etc.
[Geneva]. (R.)

2169. (Herbert 234.) Bible. English. The bible, etc.
[Geneva]. (R.)

2170. (Herbert 236.) Bible. English. The bible, etc.
[Geneva]. With concordance. (R.)

2171. (Herbert 244.) Bible [Geneva].

2172. (Herbert 244.) Bible. English. The bible, etc.
[Geneva]. (R.)

2401.2. Bible. English. Psalms. The psalter. With morn.
a. euen. praier.

2401.3. Bible. English. Psalms. The psalter. With the
morning and euening prayer.

2491. Bible. English. Psalms. Metrical Versions. The
whole booke of psalmes.

2492. Bible. English. Psalms. Metrical Versions. The whole booke of psalmes. Collected, etc.

2492a. Bible. English. Psalms. Metrical Versions. The whole book of Psalmes.

2765. Bible. English. The books of Solomon. Ecclesiastes, otherwise called the Preacher. Abridged in Eng. poesie by H. L[ok]. Whereunto are annexed sonets of Christian passions. 2 pts.

2786. Bible. English. Prophets. Daniel. Daniel his Chaldie visions and his Ebrew. both translated after the original [by Hugh Broughton]. (R.)

2894+. (Herbert 241.) Bible. English. New Testament. [Bishop's].

2894++. (Herbert 242.) Bible. English. New Testament. [Geneva].

2895. (Herbert 239.) Bible. English. New Testament. [Geneva].

Of the seventeen publications of the Bible or portions thereof, only one is the complete Bible, and three, one in Latin and two in English, are the complete New Testament. The Geneva Bible of 1560 is the basis for eight of the English publications, while three Bibles render metrical versions of the Book of Psalms. These Psalms of David or

Psalters are presentations of the Bible that may be chanted or sung in church or elsewhere.

Particular Bibles contain additions by the translators or printers, and the Deputies of Christopher Barker add certain prayers to a Biblical work entitled The Psalter. With the morning and evening prayer.¹ The reader is warned to follow this daily rule:

Blessed is the man that hath not walked in the counsaile of the vngodly, nor stand in the way of sinners: and hath not sit in the seate of the scornefull.

But his delight is in the law of the Lorde: and in his lawe will he exercise himselfe day and night.²

The work is concluded with a general appeal to God for strength and protection in the daily rigours of life:

And so as much as in this world I must alwayes be at warre and strife, not with one sort of enemies, but with an infinite number, not onely with flesh and blood, but with the deuil which is the prince of darkenes, and with wicked men executors of his most damnable will: Graunt me therefore thy grace, that being armed with thy defence, I may stand in this battel with an inuincible constancie against all corruption, which I am compassed with on euery side...³

As evidenced here, the Biblical reader of 1597 was favoured with more than simply a literal translation of the Bible.

¹2401.3.

²Ibid., Sig. A₂.

³Ibid., Sig. K₈.

The Biblical translators and printers in 1597 were acutely aware that they were in the employment of the Queen, and the delicate balance of religion and patriotism is verified by the many dedications to Elizabeth. As well, the inclusion of a prayer for the Queen in one Bible smacks of chauvinism towards Gloriana.¹

The Bible, or segments of it, was the most popular work of 1597. It should be noted that many of the Biblical treatises contain the text of the Bible as well as expositions on the text. Therefore, the accessibility of the Bible to the Elizabethan reader was even greater than the list of publications in this particular section might indicate.

Many of the secular works of 1597 are based upon the Bible in a more indirect nature. The influence of the Bible on all literary publications cannot be underestimated, and it is without reservation ^Ithat report that the Bible is the greatest single influence on the publications for the year 1597.

PRAYERS AND LITURGIES

3632. Breton, Nicholas. Auspicante Iehoua. Maries exercise.
(R.)

16322. Liturgies. Book of Common Prayer. The boke of

¹2492.

common praier and administration of the Sacramentes, and other rites and ceremonies in the Churche of Englande. (R.)

16528. Liturgies. Special Forms of Prayer. Certaine prayers set foorth by Authoritie to be vsed for the prosperous successe of her Maiesties forces and nauy. (R.)

16528a. Liturgies. Special Forms of Prayer. Certaine prayers set foorth by Authoritie to be vsed for the prosperous successe of her Maiesties forces and nauy. (R.)

Four publications are included in the category of prayers and liturgy. There is one edition of the Book of Common Prayer, two editions of special prayers devoted to the successes of the Queen's military forces, and one book of prayers treating the role of women in Biblical history.

Nicholas Breton, in the epistle to Auspicante Iehoua. Maries exercise,¹ acknowledges a past favour from Mary Sidney, the Countess of Pembroke. Undoubtedly Breton has this debt in mind as he concerns himself with the "Ladies and Gentlewomen Readers" by concentrating on prayers derived from Biblical incidents such as Christ's talk with the woman of Samaria, the Queen of Sheba's coming to Solomon and Mary Magdalene's weeping at the sepulchre.

The boke of common praier and administration of the

¹3632.

Sacraments, and other rites and ceremonies in the Church of Englande¹ was the standard, officially approved collection of liturgy in 1597. This useful work contains an almanac of noteworthy Christian days, instructions for behavior during the church service, instructions on how to baptize, christen, marry, and bury the members of the congregation. Prayers for every purpose imaginable are included in this work. There are prayers for use after rising in the morning and before retiring at night, for noon, for early evening and late evening, for grace before meals and thanks after meals, for before journeys, during journeys and after journeys. It is evident that this particular publication would be utilized constantly by the Christian-minded Elizabethan. This work, despite its diversified appeals, contains the general wish of the patriotic Elizabethan as well:

Moreouer, O Lorde, graunt vnto her Maiesties most honourable Counsellours, and euery other member of this thy Church of England, that they and we in our seuerall callings, may truely, and godly serue thee:...²

Special prayers reflect the threat of the ever powerful Spanish. Certaine prayers set foorth by Authoritie to be vsed for the prosperous successe of her Maiesties forces and nauy³ exhorts God to grant England's forces

¹16322.

²Ibid., Sig. K8.

³16528.

protection, guidance and ultimately, victory over her enemies:

Direct and leade them (O Lord) in saftie, strengthen their Gouvernours and Leaders with sound counsell and valiant resolution. Blesse their conflicts with notable victories both by Sea and Land: preserue them from all contagion and mortalitie either by sworde or sicknesse, and giue vnto them (O Lord) if it be their blessed will, such an honourable and happy returne, as may tend to our defence by confusion of our enemies, to the renoune & comfort of our Soueraigne, to the benefit of thy church, to the good of this kingdome, and to the prayse and glory of thy most mighty name, through Jesu Christ our Lord:¹

A second edition of this same work² prays not only for the future successes of the country's forces, but stresses, with typical Elizabethan patriotism, the thanks due to God for protection of the sovereign Queen:

Most mighty God, and mercifull father, as hitherto of thyne infinite goodness thou hast very miraculously protected thy humble seruant our Soueraigne Lady & Queene, and all her subiects the people of her Dominions, frō many dangerous conspiracies, malicious attempts, and wicked designements of her and our very obstinate & implacable enemies:³

MEDITATIONS

798. Arthington, Henry. Prouision for the poore out of the storehouse of God's plentie.

¹Ibid., Sig. B2.

²16528a.

³Ibid., Sig. A3.

939.1. Augustine, Saint. S. Augustine's manuel. (R.)

944.1. Augustine, Saint. A pretious booke of heauenlie meditations. (R.)

1137. Bacon, Francis, Viscount St. Albans. Essayes. Religious meditations. Places of perswasion and disswasion. (February 5, 1597.)

3478. Bradford, John. Bradford's beades, contayning godly meditations.

3487. Bradford, John. Godly meditations yppon the ten commaundementes. (R.)

12323. Greenham, Richard. Propositions containing answers to certaine demaunds in diuers spirituall matters.

13978. Hunnis, William. Seuen sobs of a sorrowfull soule for sinne; Those psalmes called poenitentiall reduced into meeter by W. Hunnis; his Handfull of honisuckles, etc. (R.)

17231. Man. A deuoute mans purposes. (September 24, 1597.)

The books containing meditations are closely related to prayers and liturgies in purpose and tone. They do differ in that they tend to have a more personal and introspective quality than most prayers. Nine books of meditations are extant from 1597. Two are translations of St. Augustine's

while the remaining seven are by English authors.

St. Augustine's A pretious booke of heauenlie meditations¹ was published seven times between 1581 and 1640.

This work, translated by the theological scholar Thomas Rogers, stresses the inestimable qualities of God in a suppliant, Christian tone:

O Lord, my God, let thine owne incomprehensible power, thine owne vnlimitable wisdome, thine owne vnspeakeable goodness, commēd thee. Let thy more than excellent clemencie, thy more than abundant mercie, thine euerlasting vertue also, & diuinitie praise thee.²

St. Augustine's unceasing search for truth and his unequivocal self-devotion are evident in his paraphrasing of the eighth and ninth chapters from the Romans in the New Testament:

I haue gone astraie like a loste sheep, seeking thee without, who art within. And much haue I laboured to finde thee without me, and thou dwellest within me.³

A second translation by Thomas Rogers entitled S. Augustine's Manuel⁴ contains prayers and meditations that concentrate on the spiritual release of man's soul in death--

¹944.1.

²Ibid., Sig. D₃.

³Ibid., Sig. H₄.

⁴939.1.

a comforting meditation to any Christian reader. The spiritual penetration and fervour of Augustine is verified through these words:

Hapy is the soule, which loosed from the earthly prison, soared without her vnto heauen, which face to face beholdeth thee, the most gracious lorde, which is touched with no feare of death atal but triumpheth with an incorruptable crowne of perpetuall glorie.¹

In an anonymous meditative prose work entitled A deuoute mans purpose² the author assures the reader that he has not imagined himself superior to others in presenting these rules of devotion. Instead, the author attests to the necessity of practising these rules in full knowledge that they challenge every mortal:

...but he that will attaine to true deuotion indeed, and frame his life as becommeth a good Christian, he must laye holde vppon these purposes, as also absolutely to practise them in his dayly conuersation, whereto God giuing the holy assistance of his spirit, and enabling him to proceede on in these religious determinations.³

Henry Arthington in Prouision for the poore out of the storehouse of God's plentie⁴ in a commentary on Psalm 40 offers meditative advice to the poor and the manner in which

¹Ibid., Sig. B₄.

²17231.

³Ibid., Sig. A₄^b - A₅.

⁴798.

the Lord will deliver the poor in time of trouble. Arthington, in typically Puritan fashion, places the onus upon the poor and states that their salvation can be realized only through confession:

Touching the poore that crie hard foode, and finde small supply: the reason is, for that they do not complaine vnto God of their grieuous sinnes (the verie maine cause of their calamities:) which if they looke to haue released, and no further increased, they must confesse in manner following: First, they haue misspent much good time in idle rousing up and downe, and woulde not worke: therefore the Lord doth iustly requite them, that now when they would, they shall not eate (or very little). Second, that in the time of abundance, they haue been great wasters in bibbing and belly cheare: therefore now iustly they feele the want thereof. Thirdly, That when God by his messangers called vpon them to leaue their euil wages, and serue him better, they would not heare to follow the same: Therefore doth God nowe shut up his eares, and others also, when they cry for foode.¹

The reader is aware of the Elizabethan reality of famine in Arthington's work, and he is soon made aware of the irrefutable justice of God's ways relative to man's sufferings.

In a refreshing work entitled Propositions containing answers to certaine demaunds in diuers spirituall matters² Richard Greenham infuses religion with humanism as he expounds upon the religious duties of man interacting with

¹Ibid., Sig. A3.

²12323.

the complex nature of man:

If we thinke wee may speake, we will speake
toe soone: if we may keepe silence, wee will
holde our peace toe long, when we much loue
the persons to whome we speake, we slack our
zeale in rebuking of sinne: if we be zealous
against sinne, we slack our loue to the person.¹

Greenham's solution to this human predicament is typically found in the grace of God.

Francis Bacon offers meditative advice to the Elizabethan reader of 1597 in Essayes. Religious meditations. Places of persuasion and dissuasion.² Bacon comments on many diversified subjects, notably study, discourse, ceremony, proper friends, compatible suitors and mates, finance and health. Many of Bacon's suggestions are profoundly simple, and this Elizabethan's good sense still attracts many a twentieth-century reader. In discourse, Bacon suggests the speaker must not dominate the conversation. "The honourablest part of talke, is to guide the occasion, and againe to moderate & passe to somewhat else."³ Regarding friends, "to be gouerned by one is not good, and to be distracted with many is worse, but to take aduise of friends is euer honorable."⁴

¹Ibid., Sig. A₃^b.

²1137.

³Ibid., Sig. B₃.

⁴Ibid., Sig. B₈.

Bacon's proverbial work includes a spirited comment on honour:

If a man performe that which hath not beene attempted before, or attempted and giuen ouer, or hath been atchieued, but not with so good circumstance, he shall purchase more Honour then by effecting a matter of great difficultie or vertue, wherein he is but a follower.¹

The Protestant martyr John Bradford offers the meditative Christian sundry prayers and exercises to accompany the Ten Commandments in Godly meditations vpon the ten commaundementes.² Bradford's meditations include as well reflections upon the Lord's Prayer and the last judgment. The fire and brimstone concept of hell is presented by Bradford as awaiting unrepenting sinners and partakers of the flesh:

...if that they haue not repented and obeyed the Gospell, & so to depart from it to deuill and his Angells, all the wicked which euer haue been, be or shal be, into hel fire, which is unquenchable & of pain intollerable, easeles, endles, hopeles.³

Bradford's passionate earnestness and strength of conviction are emphasized in this Puritan-minded comment on predestination:

¹Ibid., Sig. C₂.

²3487.

³Ibid., Sig. D₅.

The electiō was before the beginning of the world, the Apostle plainly sheweth in saying we were chosen before the foundation of the world was laid.¹

In Bradford's beades, contayning godly meditations,² Bradford continued his earnest and resolute stand on the religious questions of Mary's reign, a stance which ultimately led to his being condemned as an obstinate heretic in 1555.

The final meditative work is that of the Elizabethan musician and poet William Hunnis. In Seuen sobs of a sorrowfull soule for sinne; Those psalmes called poenitentiall reduced into meeter by W. Hunnis; His Handfull of honisuckles, etc.³ Hunnis transcribes the Psalms of David into verse and music. Hunnis dwells upon the popular subject of a misdirected youth and his appeal to the reader is uttered forth in a musical lamentation touching the follies and vanities of youth.⁴

The patriotism of this Elizabethan poet is evidenced by a quaint acrostic dedicated to the Queen:

E Except your Highnes well allow
this gift of humble mind,

¹Ibid., Sig. X7.

²3478.

³13978.

⁴Ibid., Sig. G10.

L Lacke shall my hope the gladsome frute,
 is sought thereby to find.
 I If gift with giuers loiall hart
 your Maiestie will trie,
 Z Zeale more than gift shall triumph then
 before your princelie eie.
 A A Persian prince, in gracious part,
 tooke water of the well,
 B Because he saw the giuers zeale,
 the giuers gift excell:
 E Euen so my zeale, renowned Queene,
 equialent is with his,
 Th. Though I offense commit to giue
 so slender gift as this.
 R Remembering yet your Princelie woont,
 of clemencie withall;
 E Example such hath boldned me,
 vpon my knee to fall.
 G Great gifts of gold, and gem of price,
 poore Hunnis would present,
 I If he them had; instead whereof
 hee praies this may content.
 N New Yeere, and manie God you send,
 in health with peace to raine,
 A And after when your spirit departs,
 with Christ it may remaine.¹

The meditations, then, are similar to the prayers with the exception that they display a more personal and often timeless tone as each theological writer attempts to offer his readers meditative instruction.

THEOLOGICAL CONTROVERSY

3801. Bristow, Richard. Demaundes to bee proponed of catholickes to the heretickes. (R.)

5331. Clapham, Henoeh. Bibliotheca theologica.

¹Ibid., Sig. F₃.

5346. Clapham, Henoeh. Theological axioms.

11226a. Foxe, John, the Martyrologist. Actes and monuments.
2 vols. (R.)

17504. Martin, Gregory. The loue of the soule.

19489. Payne, John. Royall exchange.

The six publications included in this category deal with religious controversies between Roman Catholics and Protestants or among various factions within the Protestant religion. Certainly many other publications refer to religious controversy, but these publications deal primarily with it. Of the six works treated here, two were printed secretly in England, three were printed outside of England, while the sixth, John Foxe's much publicised account of martyrs in England, is written from the relatively secure stance of the Protestant historian.

John Payne in Royall exchange¹ gently admonishes the clergy of the land who see fit to concern themselves with the monetary gains of the Royal Exchange rather than the spiritual gains in following God's word:

I haue many tymes beheld certaine ministers resort to that common place though very seldome sene there are learned preachers whome I know to be as carefull and dutifull as the former careless and vnprofitable and therefore the

¹19489.

more neede of this freyndly warninge for to be less in the Exchange and oftener in the pulpet: rather in there studies to prepare sound doctrine for mens soules.¹

Payne warns his readers of the false opinions of the Anabaptists. Two points of contention are based upon religious conviction; the third deals with a more pragmatic issue in Elizabethan England:

First our Englishe and Dutche here howld that Christ to be not his pure fleshe of the Virgin Mary: and to denie her to be his natural mother....Thirdly that the infants of the faythfull ought not to be babtysed.... Sixtly they condemne all warrs and subiects in armure in the field...²

In Theologicall axioms³ Henoeh Clapham, writing from a secure and relatively distant Amsterdam, emphasizes with Puritanical zeal the necessity of absolute and total dedication in serving God. Clapham dwells upon the example Christ has set and exhorts all preachers to follow his divine way:

The euangelist Luke testified that he was subiect vnto his father and mother: and can it be thought that religious Ioseph wold not set him to som worke? Can it (howsoeuer som haue carped at it in my Bibles briefe) be imagined that sweet Jesus who came to call euerie man to som Christian calling that he himselfe wold sit idle? No no his excellent carriage herein was to publicke and famous

¹Ibid., Sig. C4.

²Ibid., Sig. C4.

³5346.

as the people had it on the fingers end and somuch the more was his theological speaches to be admired.¹

Clapham brooks no idleness or slackening of the spiritual reign in his fervent battle against sin.

This rigidity and total involvement of the Puritan is reflected in a second work by Clapham, also printed in Amsterdam, entitled Bibliotheca theologica.²

In a work entitled Demaundes to bee proponed of catholickes to the heretickes,³ printed secretly in England in 1597, Richard Bristow supports various tenets of Roman Catholic belief. This Catholic divine concentrates on the validity of papal succession and challenges all who would oppose the position of the Pope within the church.⁴

A second Catholic theologian, Gregory Martin, writes another controversial work that necessitated its being published abroad in 1597. In The loue of the soule⁵ Martin causes the Elizabethan Protestant theologians consternation as he remains true to the old religion in every facet of his work.

¹Ibid., Sig. C2.

²5331.

³3801.

⁴Ibid., Sig. F5^b.

⁵17504.

The final work of religious controversy is John Foxe's two volumed Actes and monuments.¹ The inclusion of this popular and lengthy work here is justified through its inherent anti-Catholic tone as well as the more explicit descriptions of an endless number of religious persecutions throughout the ages. Foxe's explanatory title outlines the work to follow and suggests the anti-Catholic sentiment as well:

The seconde volume of the Ecclesiasticall Historie, conteyning the ACTES AND MONUMENTS of martyrs, with a generall discourse of these latter persecutions, horrible troubles stirred vp by Romish Prelates in the church, with diuers other things incident, especially to this realme of England and Scotland, as partly also to all other forreine nations appertaining, from the time of King Henry the VIII to Queene Elizabeth our gracious Ladie...²

Foxe relates literally hundreds of stories of Protestant martyrs suffering under the hands of Papish oppressors. The tales are vivid descriptions of horror, pain and suffering. Foxe does not allow the restless reader any consolation as he ghoulishly emphasizes the anatomical details of these ceremonious executions. To reinforce these already striking portraits of death, Foxe includes illustrations of saintly martyrs being ushered into God's hands for the sake of Protestantism.

¹11226a.

²Ibid., Sig. A₁.

The majority of invective religious literature is directed against the Roman Catholics. The vestiges of Roman Catholicism were still very much at large in England in 1597. It should be noted here that despite divided feelings on religious matters, the Queen still held the loyalty of these theologically distinctive writers.

CATECHISMS

3+. A., G. Spirituell grammer.

1337.1. Balmford, James. A short catechisme compromizing the principall points of the Christian faith.

4387a. Calvin, Jean. The catechisme or manner to teache children the Christian religion, etc. (R.)

5966. Craig, John. A shorte summe of the whole catechisme. (R.)

6716. Dering, Edward. A shorte catechisme for householders. (R.)

6681. Dering, Edward. A briefe and necessary catechism or instruction, verve needful to bee knowne of all householders. (R.)

7528a. Egerton, Stephen. A briefe method of catechizing.

Seven publications remain extant from 1597 that can be classified as catechisms. Of this total, four are reprints

of earlier editions. These catechisms deal with the instruction of the principal elements of the Christian religion and utilize a question and answer format.

The Puritan scholar Stephen Egerton emphasizes the arduous journey which God has reserved for man in his attempt to find salvation in a work entitled A briefe method of catechizing.¹

The Puritan influence is evident as Egerton treats four elemental religious tenets:

1. How miserable all men are by nature.
2. What remedy God hath appointed for their deliuerance.
3. How they must liue that they are deliuered.
4. What helps they must vse to that end.²

In his dealing with these subjects, Egerton has held particular respect for the simple, and his socratic method reveals short and plain questions and answers:

- Q. How did God make man?
 A. Hee made man both male and female in a most happy estate, according to his own image, in perfect knowledge and righteousnesse.
 Q. Did man thus made, continue in this blessed estate?
 A. No: they fell from it, and became most cursed and miserable creatures.³

Many catechisms are directed towards the young, and a work by Jean Calvin entitled The catechisme or manner to

¹7528a.

²Ibid., Sig. A₁.

³Ibid., Sig. A₆.

teache children the christian religion, etc.¹ was apparently one of the most popular children's catechisms in Elizabethan England. Calvin's gentle instruction again employs a question and answer format, this time between a minister of God and a Christian child. By reviewing several lines of this elemental catechism, one better understands the devout religious convictions of the typical Elizabethan Englishman of 1597. Here the word of God regarding sin and repentance is outlined to be impressed upon a young and undoubtedly a very impressionable mind:

M. What manner of thyng is repentance?
 C. It is the hatred of synne, and loue of iustice, proceding of the feare of God, whiche bryngeth vs to the forsakyng of our selues, and to the mortifiyng of oure fleshe, that we maie giue our selues to be gouerned by the Spirite in the seruice of God.²

Another Puritan theologian, Edward Dering, in A shorte catechisme for householders³ lists instructions for the Elizabethan householder on sundry points of the Christian religion. Dering's catechism intermingles the typical question and answer format of most catechisms with a variety of household prayers. Dering presents prayers for women in childbirth, prayers for mornings and prayers for evenings.

¹4387a.

²Ibid., Sig. C₃.

³6716.

The common element found in all of these prayers is the Puritan respect for the preponderance of sin in the world and the inevitable fate of the wicked:

...I see (O Lord my God) the whole course of my life to be almost nothing els, but a continuall breaking of thy holy Lawes and commaundements. The thoughts of my hart, either in vanitie, or els open wickednesse, are in number infinite, daily in the aboundaunce of them, causing my mouth to speak, and my bodie to execute and doe contrary to thy holy will. And againe (O Lord), I see thy heauie wrath, vengeance, and iudgement against sinne to be intollerable, that euen the least wicked thought and most secrete cogitation of my hart, procureth thy heauy wrath, and, euerlasting curse, the torments of hell, and euerlasting fire...¹

Dering continues this identical theme in a second catechism entitled A brief and necessary catechism or instruction, verye needeful to bee knowen of all housholders.²

In a more general work called A shorte summe of the whole catechisme,³ John Craig, a Scottish divine, sets forth the elementary tenets of the Christian religion in a manner so that the common people and children can comprehend God's message. Craig writes:

I haue studied to my power to bee plaine, simple, short, and profitable, not looking soe much to the desire & satisfaction of the learned, as to the instruction and helpe of

¹Ibid., Sig. C₁.

²6681.

³5966.

the ignoraunt.¹

The various sections in this catechism deal respectively with the creation, man's fall, man's restitution, faith, obedience, the Ten Commandments and the Lord's prayer. The simplicity and appeal to children in Craig's work is evident in these few lines on the creation:

Question.

Who made man and woman?

A. The eternal God of his goodnes.

Q. Whereof made he them?

A. Of an earthly bodie, and a heauenlie Spirite.²

The author of Spirituall grammer,³ identified only as G. A., presents a rather unique catechism that instructs the reader not only in religious matters but also basic grammar. This imaginative author reviews the parts of speech while drawing analogies to religion:

How many parts of speech be there? Eight.

Which be they? 1 knowledge of substance.

2 knowledge of qualitie. 3 knowledge of the

commaundements of God. 4 knowledge of God

himselfe. 5 knowledge of man according to

God, and according to nature. 6 consideration

of the iudgement to come. 7 considerations of

the ioyes of the elect. 8 consideration of the

sorrows of them that be damned.⁴

The final few lines of the above reference suggests this theologian may be at least partially anonymous due to his

¹Ibid., Sig. A₂^b.

²Ibid., Sig. A₅.

³₃₊.

⁴Ibid., Sig. A₅.

strong Puritan tendencies.

The author goes on to parse each part of speech and to again make allusions to religion by analogy:

Howe many thinges do belong to a Noun: Sixe. Which be they? 1 Qualitie 2 Comparison 3 Gender 4 Number 5 Figure 6 Case...Of what Gender? Of the common gender, because it belongs as well to women as to men. Of what number? Of the singular number: because euery man for himselfe yeeldeth an account before the tribunal feare of Christ...Of what declension? Of the third declension: because he ought to be declined and humbled three manner of wayes before God and our neighbour.¹

The publication of these catechisms in 1597 reveals two noteworthy facts: one, that religion was indeed very much a part of Elizabethan education; and two, that a movement existed supported by the clergy to encourage even the common people to read and understand religion for themselves. Both of these facts would prove to be a profound influence on the subsequent development of English religious thought.

CHURCH ORGANIZATION AND ADMINISTRATION

10065. England, Church of. Constitutions and Canons.

Capitula siue constitutiones ecclesiasticae in synodo ichoata Londini tractatae. (October 25, 1597.)

10066. England, Church of. Constitutions and Canons.

¹Ibid., Sig. A7^b - A8.

Capitula siue constitutiones ecclesiasticae in synodo inchoata Londini tractatae. (R.)

10132. England, Church of. Visitation Articles. General. Articles to be enquired in the visitation. (R.)

10356. England, Church of. Visitation Articles - Local - Winchester.

Two books outlining the duties of the pastor and two works concerned with specifics in Church law comprise the publications that fall into the category of "Church Organization and Administration". All four of these books were printed under the auspices of the Church of England.

The first work deals with general rules regarding the duties of the local parson or vicar of Winchester.¹ This publication warns the parson that he must be particularly astute in detecting holders of Roman Catholic books in his congregation,² still another attack against Elizabethan Papists. The diligent preacher must also pursue and expose those members of his flock who might be partial to dicing during church hours.³ A strong admonition is given to the liberal pastor who would allow any shopkeeper to operate his

¹10356.

²Ibid., Sig. B₃.

³Ibid., Sig. B₁^b.

business on the Sabbath. The pastor is instructed to note:

...whether doo anie work or keep anie shop
or anie part of their shop open vpon the
Sabaoth dayes, or vpon anie Holy-dayes.¹

A second book of visitation articles² begins with an oath administered to Church wardens and other Swornmen requiring such Church officials to turn in offenders in their parishes. The articles also consider the convenient hours of the day and evening for saying prayers, and the work concludes with a brief note on the equipment and its upkeep in the Church.³

The final publication under Church Organization is entitled Capitula siue constitutiones ecclesiasticae in synodo ichoata Londini tractatae.⁴ This work, printed twice in 1597, deals with specific instructions on church policy in matters such as marriage and the marriage bond:

The copy of a Bond to be taken vpon euery license of marriage to be granted before the granting thereof. The obligation to be in the usuall forme in such competent summe, as considering the estate of the parties to be married shalbe by him who hath warrant to grant license, thought conuenient.⁵

¹Ibid., Sig. B₁.

²10132.

³Ibid., Sig. B₁.

⁴10065 and 10066.

⁵10066, Sig. E₁.

The most significant insight derived from these brief works particularly designed for the Elizabethan pastor is that these spiritual guides did indeed play a very real and active role in the lives of Christians in 1597.

COLLECTIONS

The final two religious publications of 1597 are entered here as collections.

The first collection, entitled M. Derings workes. More at large than euer hath heere-to-fore been printed,¹ is by the Puritan theologian Edward Dering. This work is best cited as an example of the omnipotent power of the Queen and what might befall any citizen who transgressed her favour. Dering had preached before the Queen and by virtue of his singular and overt vehemence against corruption in the nation, he succeeded in alienating Elizabeth. In a dedication to the Queen in this collection of his works, Dering attributes his prolonged banishment from the court and the pulpit to envious sycophants:

It is now a great many yeeres as I account them, and they haue passed exceeding slowlie, euen as the yeeres of a Ward, or Prentice, since first I heard howe much your Highnesse misliked of mee. The cause much more greeuous then the tyme, hath beene my preaching, not for any euill which was in it...but for a great deale of enuie which followed after it, & kindled flattering tongues to slaunder and

¹6677.

speake euill: who also at last haue brought to passe, whilst your highnesse beleueed them, and thinketh none to be so euill as to lie before theyr Prince and Soueraigne, that all theyr pleasure I am forbidden to preach, whom yet God had called, and whose labour he had blessed.¹

William Clever is the author of the final collection which is entitled Four profitable bookes.² This work outlines through four separate books the progression of the true Christian from a mortal sinner to an immortal disciple of God.

Clever's first book consists of a catalogue of faithful prayers and institutions of doctrine; the second describes how man may fully enjoy his creation with God's guidance; the third treats the role of contemplation and meditation in the true Christian life; and the fourth and final book assures the Christian that eternal bliss awaits those who follow God's word. Clever concludes his work with a paraphrasing of the nineteenth verse of the twenty-sixth chapter of the Old Testament book of Isaiah which considers the question of the resurrection:

The dead man shall liue, euen with my body shall they arise. Awake and sing you that dwell in the dust, for the dew is the spice of hearbes, and the earth shall cast out the dead.³

¹Ibid., Sig. X₃.

²5412+.

³Ibid., Sig. D₇.

The two books in this final category indicate two noteworthy facts concerning the religion of the day. First, the overwhelming influence of the Bible is evident here (as in other religious publications of the period), and second and more importantly, the absolute and intense response to this influence of the Elizabethan Christian of 1597 is verified through these extant works on religion.

CHAPTER II

ARTS

A total of thirty-seven publications has been placed in the arts category. Again, for the purposes of clarity and in order to allow for quicker references, the books in this category have been subdivided into various subcategories. The comparative distribution of the books within the arts category is illustrated by the following table:

TABLE III
DISTRIBUTION OF ART PUBLICATIONS BY TYPES

<u>Type of Publication</u>	<u>Number</u>	<u>Percentage of Total</u>
Poetry	17	45.9
Miscellaneous Lyrical Poems (6)		
Narrative and Epic (3)		
Complaint (2)		
Religious Poetry (4)		
Memorials (2)		
Drama	5	13.5
Miscellaneous	2	5.4
Prose Fiction	13	35.2
	<hr/>	<hr/>
Total	37	100.0

MISCELLANEOUS LYRICAL POEMS

3631. Breton, Nicholas. The arboūn of amorous deuises.
3634. Breton, Nicholas. Brittons bowre of delights. (R.)
12716. Hall, Joseph. Virgidemiarum, sixe books. First three bookes, of tooth-lesse satyrs. (The three last bookes of byting satyres.)
18049. Montgomery, Alexander. The cherrie and the slaye.
21499. S., I. or J. Certain worthye manuscript poems.
23093. Spenser, Edmund. The Shepheardes Calender: Conteyning Twelve Aeglogues, proportionable to the twelve Moneths.

Nicholas Breton was a regular contributor to the poetry of his age and two publications of his miscellaneous verse remain extant from 1597. Brittons bowre of delights¹ is a collection of sundry poetical works, "contayning many, most delectable and fine deuises, of rare Epitaphes, pleasant Poems, Pastorals and Sonets".² This collection contains a variety of poetry varying in theme from tales of worthy gentleness to unsavoury stories of wanton women. Breton's poetry is commendable, as it is punctuated with wit and for the most part has a pleasant and light atmosphere. A flatter-

¹3634.

²Ibid., Sig. A₂.

ing acrostic dedicated to Anne Parker combines both these points of style:

A Angels haue not their honour for their hue,
 N No beautie like the vertue of the minde,
 N No life to loue that cannot prooue untrue,
 E Esteems the comfort of the highest kinde.

P Pure is the mind that cannot meane amisse,
 A And sweet the life that is maintainde by loue,
 R Rare is the heart where such affection is,
 K Kinde the conceipt that doth such honour prooue,
 E Excellence rare that wit and reason winneth,¹
 R Reade but each letter as the line beginneth.¹

A second collection meant for the eyes of the Elizabethan gentlemen by Breton entitled The arbour of amorous deuises² consists of delicate and pleasing poems on the subject of courtship of fair ladies and gentlemen. On reading through the volume, one realizes that Breton's verses are instructive not only to the courtiers of Elizabethan England but to all of history's impatient young lovers:

Clime not too high, for feare thou catch a fall,
 Seeke not to build thy nest within the Sunne,
 Refraine the thing which bringeth thee to thrall,
 Least when too late thou findeste thy selfe vndone:
 Cause thy desires to rest and sleepe a space,
 And let thy fancie take her resting place.

The Tiger fierē cannot by force be tamed,
 The Eagle wilde wil not be grough to fist,
 Nor Womens mindes at any time be framed,
 To doe ought more then what their fancies list:
 Then cease thy pride, and let thy plumes downe fall,
 Least soaring still thou purchast endles thrall.³

¹Ibid., Sig. C₁.

²3631.

³Ibid., Sig. B₁.

In 1597, Joseph Hall, then a young scholar at Emmanuel College, published his Virgidemiarum¹ and claimed himself to be the first English satirist. Hall formed these satires on the models of Latin satirists and was particularly indebted to Juvenal. Often Hall's diction is unrefined and his allusions obscure; but nevertheless an undercurrent of wit and vitality is found in the work. The first three books of the Virgidemiarum are termed "toothless satires" because they attack institutions or customs. The last three are labelled "biting satires" since they attack individuals who are thinly disguised under pseudonyms. An example of Hall's "toothless" attacks is typified in his lampooning of the fraudulent impositions of astrology.² Certainly the modern reader would consider personal indictments against a time honoured poet like Edmund Spenser an interesting sample of Hall's "biting satires". The following excerpt allows some insight into the vigor and embittered rhetoric of Hall's style:

Too popular is Tragicke Poesie,
 Strayning his tip-toes for a farthing fee,
 And doth besides on Rimelesse numbers tread,
 Vnbid Iambicks flow from carelesse head,
 Some brauer braine in high Heroick rimes,
 Compileth worm-eate stories of olde tymes:
 And he like some imperious Maronist,
 Coniures the Muses that they him assist.
 The strines he to bumbast his feeble lines
 With farre-fetcht phrase...

¹12716.

²BK. III, Sat. VII.

...Renowned Spencer: whom no earthly wight
 Dares once to emulate, much less dares despight
 Salust of France, and Tuscan Ariost.
 Yeeld vp the Laurell girlond ye haue lost.¹

Considering Hall's directness in labelling himself England's first satirist, it would not be unlikely that he would have viewed himself as the most likely recipient of Spenser's "Laurell girlond".

Alexander Montgomery, a Scottish poet, is best known for his quaint and simple style in The cherrie and the slaye.² Like the foremost Scottish bard of the age, Alexander Scott, Montgomery's metrical inventions are merely modified reconstructions of old Scottish metres. Also, The cherrie and the slaye is rather dull reading and often the drift of the poem is obscure. There remains, however, a simplicity and unsophisticated enjoyment in Montgomery's quiet and homely maxims revealed through his descriptions of nature and his low-keyed philosophies on love. The poem is written in quatorzain, a melodious and uncomplicated verse form that would be well adapted to the uneducated reader's ear. This metrical simplicity is evident as Montgomery describes the scenes of nature, alive with animals and birds:

¹12716, Sig. B₇ - B₇^b.

²18049.

Some feiding, some dreiding,
 In caice of suddaine snairis,
 Some tripping, some skipping,
 They huntit all in pairis.¹

In a collection of poems by a poet identified only as I. or J.S., Certaine worthy manuscript poems², three separate works are presented: The statly tragedy of Guistard and Sismond, The Northern Mothers Blessing, and The way to Thrifte.

Guistard and Sismond features a clandestine love affair between two lovers named appropriately enough, Guistard and Sismond. The match is violently opposed by the father of Sismond and the tragedy ends with a scene not unlike Shakespeare's Romeo and Juliet. The adamant father, Tancrede, has Guistard imprisoned and finally killed, an action which prompts the distraught lover Sismond to take a fatal dose of poison. The poet relies heavily on classical mythology in his work, as attested by his description of the fair and loyal Sismond:

She excelled in beautie Vlixes ladie fayre
 Penelope of Greece, and eke fayre Helene:
 Hypolita also, and Emely her sister
 Might not compare with her, nor Polixyne:
 In stedfast loue she passed Dido the Queene;
 Faithfull and true without daungerous disdain,
 Curteys and deboneyre, she was not fullein.³

¹Ibid., Sig. A₃.

²21499.

³Ibid., Sig. B₂.

The Northern Mothers Blessing is a didactic message to all mothers cautioning them to instruct their daughters in the critical area of housewifery:

God wold that euery wife that wonnyth in this land
 Would teach her doughter as ye shal understand,
 As a wife did of the North countre
 How her doughter should lerne a good wife to bee:
 For lack of the moders teaching
 Makes the doughter of euill liuing,
 My leue dere child.¹

Another practical message, this time concerned with the necessity of frugality in the household, is the subject of the third poem in this short collection. The poet discusses a problem known to many of his Elizabethan audience, the pains of poverty and hunger.

The final entry under "Miscellaneous Lyrical Poetry" is Edmund Spenser's The Shepheardes Calender.² The design of the poem is that of an allegorical calendar which treats various subjects that agree with the physical characteristics of the different months. Thus the eclogues for March, June, December, and January are concerned with the idea of love; four others, those for May, July, September, and February, are concerned with the subject of morality or religion; two eclogues, April and November, are elegaic; one, that for August, relates a simple singing match, while the October portion

¹ Ibid., Sig. E₄.

² 23093.

of the poem laments the neglect of poetry in England.

This poetical venture in the region of pastoral poetry by Spenser was undoubtedly prompted by the success of Theocritus and Virgil. Spenser is known as an allegorical poet and certainly these pastoral eclogues are easily adapted to that end. Spenser attempted to utilize the traditional pastoral as a vehicle of contemporary thought and ideas. Spenser's success is evident in the popular October eclogue in which he treats the woeful neglect of poetry in England. It is not unlikely that Spenser is bemoaning his own lack of financial support as a poet as he speaks through Cuddie:

Piers, I have piped este so long with paine,
That all mine oten needles bene rent and wore:
And my poore muse hath spent her spared store,
Yet little good hath got, and much lesse gaine.
Such plasance makes the Grashopper so poore,
And ligge so laid, when winter doth her straine.

The dapper ditties that I wont devise,
To feede youthes fancie and the flocking fry,
Delighten much: what am I bett for thy?
They han the pleasure, I a slender prise,
I beate the bush, the birds to them do flye:
What good thereof to Cuddie can arise?¹

NARRATIVE AND EPIC POETRY

748. Ariosto, Ludovico. Two tales translated out of Ariosto
by R. T[oftel].

7193. Drayton, Michael. Englands heroicall epistles.

¹Ibid., Sig. M₁^b.

24097. Tofte, Robert. Laura. The toyes of a traoueller: or the feast of fancie.

The category of narrative poetry covers all non-dramatic poetry that tells a particular story. Although the distinction between narrative and dramatic is obscure at times, this section will be concerned with stories either fictional or historical that are presented as poems.

Robert Tofte translated Ariosto's views on the "dispraise of men" and the "disgrace of women" in a work entitled Two tales translated out of Ariosto.¹ The first tale tells of a suspicious husband who devises a scheme to test his wife's fidelity. The suspecting husband leaves home, returns in a disguise as a knight errant, and offers riches to his wife in return for "her favours." The moral of the story is clear enough when the husband hears his once faithful wife accept his offer. Now he laments:

My curious will, which made me search to know,
 (More than I ought) the manners of my wife,
 Makes care and grief fresh in me still to grow,
 And forceth me to loade a hellish life.
 Of this Melissa glad herselfe did show,
 (But small it durde) being author of this strife,
 For I ha hated so, for this my ill,
 That her I ne'er would see, and so do still.²

In a similar story, Tofte translates Ariosto's tale

¹749.

²Ibid., Sig. L₃.

of another unfaithful wife who underestimates the worth of an honest and loving husband.

A second book by Tofte entitled Laura. The toyes of a traoueller: or the feast of fancie¹ is a tale of a young lover's travels throughout Italy and England. Modelled on Petrarch's famous work (as Tofte's title implies), the poet assumes the familiar stance of the sorrowful unrequited lover. A typical example of the pained, trapped lover is found in these lines:

None dare to look more on my Laura's face,
 So dangerous is her beautie to behold:
 For he no sooner gives to her the gaze,
 But straight his hart she takes from him so bold
 Such vertue's lockt within those ebbon Eyes,²
 Where (dallying with Delight) Dan Cupid lyes.

The lines of this sonnet reveal the characteristic Petrarch-an emphasis on the black eyes of the female, the trance that results from the lady's gaze, and the helpless swoon in which the male lover finds himself enmeshed.

Michael Drayton produced the famous Englands hero-icall epistles³ in 1597, a work which was to be reprinted some thirteen times. This work is presented as a series of letters, written in rhyming couplets, from heroic lovers in England's history. The historical data is reduced to a min-

¹24097.

²Ibid., Sig. E₃.

³7193.

imum while Drayton expounds upon the delights and problems of love, although English patriotism was no doubt at least partly responsible for the popularity of the work. Each story is preceded by an argument written in prose, then followed by Drayton's poetical solutions and conclusions. An interesting tale tells of King Henry II's illicit love for the fair and lovely Rosamond. (Henry was married to the spirited and jealous Elinor at the time.) Henry enclosed his lover in a solitary castle while he was absent due to the wars in Normandy. Drayton's poetical talents are evident in Rosamond's plaintive appeal for freedom from this unbearable existence:

My lifes a blemish which dooth cloude my game,
Take it away, and cleere shall shine thy fame:
Yeeld to my sute, if euer pittty moou'd thee,
In this shew mercie as I euer lou'd thee.¹

The appealing characteristics of the poem, along with the assured popularity of all of the lovers due to their royal backgrounds, are the life and vigour that Drayton instills into each story.

DRAMA

17427. Marlowe, Christopher. Tamburlaine the great. (R.)

22307. Shakespeare, William. The tragedie of King Richard the second. (August 29, 1597)

¹Ibid., Sig. G₃.

22314. Shakespeare, William. The tragedie of King Richard the third. (October 20, 1597)

22322. Shakespeare, William. An excellent conceited tragedie of Romeo and Juliet.

23888. Terentius, Publius. Afer. P. Terentii Afri comoediae sex. (R.)

Four separate dramas and one collection of six of Terence's plays were published in 1597. Plays were one of the most popular forms of entertainment in the 1590's, and certainly much of the popularity is due to that irreproachable dramatist who produced three plays printed in 1597, William Shakespeare. Of the five separate works extant, four are labelled as tragedies by the printers while the fifth is a series of Terence's comedies.

In a collection entitled P. Terentii Afri comoediae sex,¹ the following six plays of Terence remain extant from 1597: Andria, Eunuchus, Heautontimorvmenon, Adelph, Phormionem, and Hecyram.

Andria is a comical tale of love that takes place primarily between two families. Pamphilus, son of Simo, is betrothed to one Philomena, daughter of Chremes. When it is discovered that Pamphilus has fathered a son by Glycerium,

¹23888.

a daughter of a third family, the wedding is broken off. In the midst of disgrace, the families discover that Glycerium is the long lost daughter of Chremes, shipwrecked many years before. Overjoyed, Simo and Chremes order a marriage between Pamphilus and Glycerium to proceed. This light and simple tale of frustrated lovers, shipwrecked offsprings, and reconciled families is typical of Terence and also indicative of the Elizabethan tastes in comedy. Certainly the influence of Terence is evident in other Elizabethan dramas of the age, particularly, many of Shakespeare's comedies.

Christopher Marlowe's brilliant study of ruthless ambition in Tamburlaine the great¹ is also noted for the dignity and beauty of this Elizabethan master's "mighty line". The poetry of Tamburlaine is even more admirable when it is considered that it was among the first written in English blank verse. The majesty and strength of Marlowe's verse is revealed in Tamburlaine's farewell speech in Act V, Scene iii of The Second Part of Tamburlaine the Great:

Now eies, inioy your latest benefite,
 And when my soule hath vertue of your sight,
 Pierce through the coffin and the sheet of gold,
 And glut your longings with a heauen of ioy.
 So reigne my sonne, scourge and controlle those slaues,
 Guiding thy chariot with thy fathers hand.
 ...Farewel, my boies! my dearest friends, farewel!
 My body feeles, my soule dooth weepe to see
 Your sweet desires depriu'd my company
 For Tamburlaine, the Scourge of God must die.²

¹17427

²Ibid., Sig. L₃.

Three plays by the greatest playwright of the Elizabethan Age remain extant from 1597: Shakespeare's Richard II, Richard III, and Romeo and Juliet.

The story of the two star-crossed lovers is certainly one of Shakespeare's tenderest dramas. The tragedy of the play is due to the perfect innocence of the young couple, and the following lines spoken by Romeo capture in Shakespeare's gentle poetry the sincere and simple passion which characterizes the play:

She speakes, but she sayes nothing. What of that?
 Her eye discourseth, I will answer it.
 I am too bold, tis not to me she speakes,
 Two of the fairest starres in all the skies,
 Having some busines, doe entreat her eyes
 To twinkle in their spheares till they returne.
 What if her eyes were there, they in her head,
 The brightnes of her cheekes would shame those stars:
 As day-light doth a lampe, her eyes in heauen,
 Would through the airie region streame so bright,
 That birdes would sing, and think it were not night.
 Oh now she leanes her cheekes vpon her hand,
 I would I were the gloue to that same hand,
 That I might kiss that cheeke.¹

The theatregoer of 1597 would undoubtedly be as susceptible to these moving lines as today's audiences of Shakespeare.

In The tragedie of King Richard the second², although he is dealing with an historical figure, Shakespeare instills originality into the drama by seizing upon a weakness in King Richard's character and making it the basis of his overthrow

¹22322, Sig. D₁.

²22307.

by Henry Bolingbroke. All the historical data on Richard suggest weakness in his character; his downfall through the peculiar weakness of sentimentality seems to have been Shakespeare's invention. In the following lines the meek Richard has pathetically relinquished his crown, and his Queen questions his unchallenging nature:

What is my Richard both in shape and minde
Transformed and weakened? hath Bullingbrooke,
Deposde thine intellect? hath he been in thy hart?
The Lyon dying thrusteth foorth his pawe,
And woundes the earth if nothing else with rage,
To be ore-powr'd, and wilt thou pupill-like
Take the correction, mildly kisse the rod,
And fawne on Rage with base humilitie,
Which art a Lion and the king of beasts.¹

On the title-page of Shakespeare's Richard III², it is indicated that the play contains:

His treacherous Plots against his brother
Clarence: the pittiefull murther of his
innocent nephewes: his tyrannical vsurption:
with the whole course of his detested life,
and most deserued death.³

If the printer of this famous drama (Valentine Simmes) considered these to be the highlights of the play, it is plausible that the Elizabethan audience expected and enjoyed treachery, blood, and death upon the stage.

One of the attractions of the play for the modern

¹Ibid., Sig. H₃.

²22314.

³Ibid., Sig. A₁.

reader or theatregoer and undoubtedly to a portion of Shakespeare's original audience is the depiction of the character of this sometimes vile, always shrewd, yet admirably proud man, Richard III. No student of Shakespeare can be unaffected by the opening lamentations and vows of this ill-featured Machiavellian as he states in his opening speech:

Now is the winter of our discontent,
 Made glorious summer by this Sonne of Yorke,
 And all the cloudes that lourd vpon our house,
 In the deep bosome of the ocean buried.
 Now are our browes bound with victorious wreathes,
 Our bruised armes hung vp for monuments,
 Our sterne alarmes changed to merry meetings,
 Our dreadfull marches to delightful measures.
 ...Why I in this weake piping time of peace
 Haue no delight to passe away the time,
 Vnlesse to spie my shadow in the sunne,
 And descant on mine own deformity:
 And therefore since I cannot prooue a louer
 To entertaine these faire well spoken daies.
 I am determind to prooue a villaine.¹

Both Richard II and Richard III, apart from their timeless appeal as great works of literature, would have a particular appeal to the Elizabethan in 1597. Queen Elizabeth, although aging, was still Gloriana to the chauvinistic patriots, and the moral of both dramas would be apparent to them: neither the sentimentality of a meek Richard II or the illegal and vile machinations of a usurping Richard III could be tolerated if "this sceptred-isle" was to survive.

¹Ibid., Sig. A₂.

THE COMPLAINT

16857. Loue. Of Loues complaint; with the legend of Orpheus and Euridice.

19338. Parry, Robert. Sinetes passions vppon his fortunes.

Although the complaint was a popular poetic genre in the 1590's, only two remain extant from 1597. The complaint usually features the protestations of the unrequited lover, laced with lamentations of his inability to attain satisfaction from a disinterested lady.

An anonymous work entitled Of Loues complaint; with the legend of Orpheus and Euridice¹ laments in one hundred and thirteen stanzas (rhyming ababcc) the love tragedy of the long suffering Orpheus. Typically Petrarchan in theme, Orpheus' pains arise from the cold and distant female's refusal to respond to his expostulations of love:

Still doe I moane, and still my moanes repeate,
 But her indurate hart will nere relent,
 Still doe her eyes consume me with their heat,
 The scorching heat frō her sweet sun-beames sent;
 And when vnto her hart I sue for ease,²
 It still denies my furies to appease.²

Another Petrarchan view, not unlike Edmund Spenser's in several of the sonnets of the Amoretti, depicts the female as an unfeeling, "senseless stone" who entraps the helpless

¹16857.

²Ibid., Sig. A₆.

male:

Thus doe her eyes and hardened hart conspire
 For to consume me in this languishment,
 Her eyes which kindle my inflamed fire,
 Her hart which never knoweth to relent,
 Yet though my woes cannot her hardnes moue,¹
 False hope cōmaunds me to maintaine my loue.¹

Robert Parry's Sinetes passions yppon his fortunes² concerns itself with various subjects including the joys of poetry and the importance of the patron to the poet, but his prevalent theme is the pain and frustration precipitated from love, and consequently his work is included in the complaint category of poetry from 1597. The following excerpt is typical of Parry's view of love:

AH Loue, fond loue, false loue, deceitful loue,
 Vnkinde, vnto the kinde, to frend a foe:
 A Tirant, loyall louers doe thee proue,
 And faithfull hartes, thou fillest full of woe.
 Ah blind loue: blind, but not in wounding blind,
 Yea blind for why? thy friends thou dost not see,
 Those which resist, thou like a childe dost flee,
 But they which yeild thrise man-like do thee finde.³

A great deal of the complaint poetry of the Elizabethan age was artificial and contrived, and these two qualities commit this poetry to the level of mediocrity exhibited in the two books of complaints extant from 1597.

¹Ibid., Sig. A₆.

²19338.

³Ibid., Sig. A₄.

RELIGIOUS POETRY

16696. Lok, Henry. Ecclesiastes; abridged and dilated in English poesie: whereunto are annexed sundrie sonets of christian passions.

17906. Middleton, Thomas. The wisdom of Solomon paraphrased.
(R.)

19797. Peter, Saint. Saint Peters ten teares. (R.)

22958. Southwell, Robert. Saint Peters complaynt. With other poems. (R.)

Since the readers in 1597 would consider these four works as poetry despite the fact that the books deal primarily with religion is the justification for entering them under the general heading of "Poetry". Certainly religion influenced much of the poetry in 1597, although religion may not be their primary theme. In these four works religion is the specific theme of each poet.

Ecclesiastes; abridged and dilated in English poesie: whereunto are annexed sundrie sonets of christian passions¹ by Henry Lok is a rather inferior verse rendition of Ecclesiastes. At times Lok's work is simply crude poetry that approaches mere doggerel. Lok dedicates the book to Queen Elizabeth "...as it is borrowed from so mightie and worthie a king as

¹16696.

Solomon the true Author thereof, it seems most fit the dedication to your majestie."¹ Lok's primary theme is the judgement of God which shall befall all mankind and the necessity to pursue God's favour while the opportunity avails itself to mortal man. Both this theme and Lok's uninspired poetry are evident in the following stanzas:

For much a like, you all mens states shall find,
 And like euent to good and bad befall,
 To wisest men, as men most grossely blind,
 To rich, as poore, and wretchedst man of all,
 For in this life you none can happy call.

Obserue the man that is of honest mind,
 And marke the most deceitfull man aliue,
 Looke on the Athiest most profane by kind,
 And holy man, and you shall see them thriue,
 Both oft alike, the foule blaspheming wight,
 As he that prayes, and serues God day and night.²

Saint Peter is the supposed author of Saint Peters ten teares³ which was apparently composed after Peter's denial of Christ. Peter undergoes spiritual anguish, weeping sorrows and pained sobbings of grief until he is finally purged through the beneficent mercy of God. A spiritual intensity and a genuine and heartfelt sincerity are the characteristics of this religious poem. The author writes:

But yet at last, conduct and led by one,
 that with sweete pittie dryes his sprinckled cheekes:

¹Ibid., Sig. A3.

²Ibid., Sig. F8^b.

³19797.

Sayes peace my sonne, leaue of thy sadfull mone,
 he needs must find, at least that heedfull seekes.
 So, taking him to guide him by the hand,
 At last dooth lead him to a blessed land.¹

There is something of a didactic moral in Peter's final stanzas; for if Peter was released from sin and purged through God's forgiving mercy, so too may all mortal sinners find redemption through God:

Who would not sigh, and shed a floud of teares,
 who would not mollifie his steeled heart:
 Who would not from temptation stop his eares,
 who would not from his wicked steps conuert.
 Who would not day, night, minute, monthe and houre,
 Pray to obtaine such sweetnesse after sowre.²

The Roman Catholic martyr Robert Southwell renders into verse yet another version of the sorrows of Saint Peter entitled Saint Peters complaynt. With other poems.³ Once again the spiritual pain and suffering of Peter is dwelt upon and once more the reader is instructed to profit from Saint Peter's experience:

Deare eye that daynest to let fall a looke,
 On these sad memories of PETERS plaints:
 Muse not to see some mudde in cleerest Brooke,
 Theyr once were brittle mould that nowe are Saints.
 Theyr weaknesse is no warrant to offend,
 Learne by theyr faults, what in thine owne to mend.⁴

¹Ibid., Sig. C₃.

²Ibid., Sig. C₃^b.

³22958.

⁴Ibid., Sig. A₄.

In a dedication, Southwell assures his reader that unlike the base poets who concern themselves with the subject of love, he will endeavour to present the word of God in his exalted verse. At the same time Southwell is enlightening the modern reader by giving motives for rendering religious material into poetry:

Poets by abusing theyr talent, and making the follies and faynings of loue, the customarie subiect of theyr base endeuors haue so discredited this faculty, that a Poet, a loue, and a lyar, are by many reckoned but three words of one signification. But the vanitie of men, cannot counterpoine the authority of GOD, who deliuering many parts of Scripture in verse, and by his apostle willing vs to exercise our deuotion in Himmes and Spirituall Sonnets, warranteth the Art to bee good, and the vse allowable.¹

Thomas Middleton's The wisdom of Solomon paraphrased² attempts to improve upon the proverbs of Solomon by expanding each into a lengthy metrical stanza. Middleton succeeds only in removing the vitality and vigour from the original by denying the proverb terseness and simplicity, as evidenced by this verse on the inevitable end of false pride in man:

The tallest Cedar hath the greatest winde,
The highest tree is subiect vnto falles,
High soaring Eagles soone are strucken blinde,
The tong must needs be hoarse with many calles:
The wicked thinking for to touch the skie,
Are blasted with the fier of heauens eie.³

¹Ibid., Sig. A₂.

²17906.

³Ibid., Sig. E₄^b.

Middleton comments upon the infective nature of evil and warns his reader that as sin follows sin, corruption follows corruption:

A wicked King, makes a more wicked land,
 Heads once infected, soone corrupt the feete,
 If the tree falls, the branches cannot stand,
 Nor children, bee their parents indiscreet;
 The man infects the wife, the wife the child,
 Like birdes, which in one nest be all defilde.¹

Not unlike the publications under the general category of religion, these four publications of religious poetry of 1597 reflect the general state of the Elizabethan mind.

MEMORIALS

11214. Fowler, William. An epitaphe vpon R. Bowes.

19793. Petau-Maulette, Genenuiefue ^{in Deuoreux.} Vertues teares.

In 1597 only two deaths occasioned the publication of lamentations for the deceased. The two gentlemen to whom these poetic tributes are offered are Walter Devereux and Robert Bowes.

Genenuiefue Petau-Maulette in Deuoreux. Vertues teares² laments the loss of this noble and heroic gentleman who was slain in France. One of the few female authors of the year, Mlle. Petau-Maulette presents a sincere, moving, and superlatively complimentary epitaph to Devereux:

¹Ibid., Sig. E1.

²19793.

But you! O you, you that alone are you,
 Whom nothing but your selues your selues can match,
 From whom, and to whom, all the Vertues flew:
 For ere high Ioue the worlds woke did dispatch
 Your curious moulds within himselfe he drew,
 Making his Dietie thereon to watch,
 Vowing, Beautie and Vertue, till your birth
 Should not be seene, or knowne vpon the earth.¹

The second and final poetic memorial of 1597 is written by William Fowler in honour of Robert Bowes and is entitled An epitaphe vpon R. Bowes.² The memorial verse is in the form of two sonnets which stress the wisdom, honour and bravery of this statesman who passed away on the sixteenth of November, 1597. As the sonnet ends Fowler exploits the rather obvious pun on Bowes' surname, a poetic blunder which might be as apt to doom him to oblivion as to immortalize his name:

And yon white Swannes, of Thames, and Tweide proclame
 Your grieuous losses, and his high desert
 Who both his courses, and his cares did frame
 All dangers from your bankes aye to diuert.
 He lou'd his Queene, and crowne, with vpright heart:
 Postponing private wealth, to publicke weale:
 He all his thoughts, and counsels did convert:
 To peace For CHURCH, & for the STATE with zeale.
 And now at last, hath pearst the heauens a-last,
 Whose bodie was the BOWE, and soule the SHAFT.³

These two memorial poems combine praise with reverential solemnity, and display as well the Elizabethan concern for joy in some future world.

¹ Ibid., Sig. B₃^b.

² 11214.

³ Ibid., Sig. A₁.

NON-FICTION PROSE

7263. Dubec-Crespin, Jean. The historie of the great Emperour Tamerlan.

12906. Harvey, Gabriel. The trimming of T. Nashe, gentleman.

Only two works of non-fiction prose remain extant from 1597, indicating the Elizabethan penchant for romanticized fiction far outweighed any desire to be informed through any factual medium.

A work entitled The historie of the great Emperour Tamerlan¹ by Jean Dubec-Crespin is included here as non-fiction prose rather than history to allow a comparison to be made with Marlowe's Tamburlaine. Monsieur Dubec-Crespin portrays his Tamburlaine not as the "scourge of God" but rather as the Robin Hood of European and Asian warfare. "Tamerlan was friendly vnto the good, and furious to the bad"² reports Dubec-Crespin. "Tamerlan" is further depicted as being a lover of learning and possessing a great knowledge of astrology and divinity. This rather sensitive and impassioned view of the warfaring shepherd is a striking contrast to the fierce Tamburlaine of Christopher Marlowe.

¹7263.

²Ibid., Sig. A₄.

The trimming of T. Nashe, gentleman¹ is a portion of the pamphlet warfare that took place primarily amongst Harvey, Nashe, and Greene throughout the 1590's. Harvey is responding through this highly personal satire to a work published in 1596 by Nashe entitled Have with you to Saffron Walden.² He goes on to report that:

...the Book which he dedicateth to me, is so tedious, that had I read it through, it so loathsome would haue wrought more on mee both vpuard & downward, then 3 drams of pille.³

The tenor of the work is obviously inspired by a genuine hatred for Nashe as Harvey comments on Nashe's several visits to local jails:

Forasmuch as Thomas Nashe sundrie and oftentimes hath been cast into manie prisons (by full authoritie) for his misbehauiors, and hath polluted them all, so that there is not one prison in London, that is not infected with Nashes euill.⁴

After Harvey's work, the scandal between these two scholars had reached a climax, and it is little wonder that in 1599 it was ordered by authority that all Nashe's and Harvey's books should be confiscated and that no more such books would ever be published.

¹12906.

²18369.

³Ibid., Sig. A₄.

⁴Ibid., Sig. G₄.

PROSE FICTION

3126. Blanchardine. The moste pleasaunt historye of Blanchardine and the faire Eglantine. (R.)

3178+. Boccaccio, Giovanni. Afffrican and Mensola.

3705. Breton, Nicholas. The will of wit, wits wil, or wils wit.

3713. Breton, Nicholas. Wits trenchmour.

12225. Greene, Robert. Ciceronis amor, Tullies loue. Wherein is discoursed the prime of Ciceroes youth. (R.)

14678. Johnson, Richard. The second part of the seamen champions of Christendome.

17060. Lyly, John. Euphues; the anatomy of wyt. (R.)

17075. Lyly, John. Euphues and his England. (R.)

17323. Margaret, of Angouleme. The queene of Nauarres tales now newly tr. into English.

17866. Middleton, Christopher. The famous historie of Chinon of England.

18096. More, Sir Thomas. Utopia. A most pleasant, fruitfull, and wittie worke, etc. (R.)

Prose fiction was a most popular genre in Elizabethan England. John Lyly and George Gascoigne succeeded in

establishing the genre in English, relying heavily upon continental prose romances. In 1597, prose fiction was popular enough to warrant numerous publications, eleven of which are still extant. Some of these works were written purely for entertainment like Margaret of Angouleme's¹ comic tales; and others were written for the purpose of instructing the reader, such as More's Utopia.²

Nicholas Breton, a voluminous writer in verse and in prose, comments upon various and sundry subjects in The will of wit, wits wil, or wils wit.³ In a short introductory verse, Breton succinctly presents his goal of tempering inspiration and judgement in his prose tract that follows:

What thing is Will, without good Wit?
Or what is Wit, without good Will?
The one the other doth no fit
As each alone can be but ill.
But when they once be well agreeed:
Their works is likely well to speede.⁴

The prose that follows Breton's poetic introduction is divided into eight chapters, each treating a different subject. The first chapter deals with Breton's further comments upon the mingling of will and wit in writing. Chapter

¹17323.

²18096.

³3705.

⁴Ibid., Sig. A₄.

two relates a strange dream of the author, in which wisdom and care are emphasized as necessities in daily living. The third chapter features a discourse between a scholar and a soldier, the former defending learning and the latter martial discipline. In a typically sardonic and perhaps bitter conclusion, Breton allows the unimaginative soldier to get the better of the argument. Chapter five concerns itself with the miseries of an unfortunate lady trapped in the chains of an unrequited love affair, while the following section is in praise of virtuous ladies. In this chapter, Breton directs an invective against those writers who would condemn and disgrace women, when good sense would tell one to honour and praise these same women:

Some dispraysse Virgins, because they be obstinate; for myself, I think it a signe of ill nature in a woman to be hard hearted. But if it come with care of credite, or content; I will allow it, say Louers what they list, for that which fittes one manseye is farre from fitting another mans fancie; He may like, and he may louth, she may loue, and he not like. All are not of one mould, one minde, one nature, nor one condition.¹

Breton's words here contain a profundity that every reader, including the present-day student of literature, can appreciate.

In a subsequent chapter, Breton remarks on the preference of patience over anger in times of stress and concludes his work with a list of practical directions for healthy liv-

¹Ibid., Sig. S₁.

ing, concentrating mainly on what and what not to eat.

A second prose fiction entry entitled Wits trench-mour¹ is also attributed to Nicholas Breton. This humorous and satiric work presents a conference between a scholar and an angler. Once again the rustic fisherman outshines the scholar in the ironic dialogue as Breton succeeds in injecting his fears for scholarship into this enjoyable prose tract. In the following excerpt the scholar comments upon the use of deception in angling for fish, and, in fact, ironically condemns himself and the falseness of plethoric academics:

Wee haue, quoth hee {the angler} , a kinde of flye made onely of silke, which we make our baite for a fish called a Trout, with which wee often deceive the foolish thing, as well as with the flie it selfe. Alas sir, quoth the scholler, this shewes but the vile course of the world, where wit finding out a foole, feedes his fancie with such illusions, as makes him some-times louge himselfe, with looking after a shadow; as wordes are without substance, when they are layd for easie believers.²

In a caustic tirade against love entitled Ciceronis amor, Tullies loue,³ Robert Greene utilizes both Roman history and Italianate romantic prose as he bases his argument on the love of Tullus and Terentia. Greene supports the claim that the love of friends and country is to be sought

¹3713.

²Ibid., Sig. B₂.

³12225.

after with far more zeal and devotion than the petty and inferior love of a woman. Greene's dissolute life as an Elizabethan libertine is evident as he, through the character of Terentia, praises men who followed this credo of uncomplicated amatory relationships. The Roman heroes of Lentulus Cincinnatus and Scipro Affricanus are exalted as heroes of this life style as Terentia comments upon their reasons for marrying:

But quoth shee it [marriage] was in their age rather chosen for succours then amorous passions: their youth was wholly spent in warres as enemies to loues, counting fancie as a dishonour to their martiall dignities: rightly in deede with a deepe insight entring into the enormities that grow from following too precisely the court of Venus. For beleeeue we gentleman Poets and Painters erre much that ascribe a deity to Cupid, and were worthy to beare some greeuous punishment for such a neue inuented heresie.¹

Greene's position here is particularly interesting since he is somewhat of an Elizabethan iconoclast in supporting the idea that passionate love could be and should be completely avoided.

A fragment of a prose fiction romance entitled The moste pleasaunt historye of Blanchardine and the faire Eg-lantine,² paraphrased by one T.P. Goodwine, remains extant from 1597. The work is the antithesis of Greene's denuncia-

¹ Ibid., Sig. D₄.

² 3126.

tion of love, for it presents a pleasant, romantic tale that features the security and bliss of true love. In the following lines one is immediately confronted with an overzealous attempt to portray this chivalrous prince Blanchardine and his faithful wife Eglantine as completely protected and sheltered from the woes of the world due to their undying love:

Thus floated this Angel-like Queene and
her valiant husband, upon the pleasant floudes
of fortune, and seated in the throne of hap-
piness, encompassed within the impregnable walles
of pleasure; so that the cannon shot of adver-
sitie, could not so much as pierce, or one
batter the Bulworke of their blysse.¹

A tragic love affair is the theme of Boccaccio's Affrican and Mensola.² The work is indicative of the popularity of tales with Italianate settings that found their way into the reading libraries of Elizabethans. This particular work was translated out of Italian into French by Anthony Guerin and finally out of the French into the English by John Goubourne, showing a process not unlike the general flow of romantic prose fiction from the continent to England.

Boccaccio's tale is one of frustration and woe for the two ill-fated lovers, Affrican and Mensola. Mensola, a nymph of Diana, is sought after and finally deflowered by the amorous shepherd, Affrican. Mensola is now with child, Affrican commits suicide due to his shameful behavior, and

¹ Ibid., Sig. B₃.

² 3178+.

Mensola, when discovered with her child by Diana, is transformed into a river. This lamentable tale ends on a positive note with the doomed couple's son, Pruneo, living on to start the auspicious line of the Florentines.

A second prose fiction tale translation, written first in the French by Margaret of Angouleme, is extant from 1597 entitled The queene of Nauarres tales now newly tr. into English.¹ The contents of this delightful work are mainly pithy stories of comic love situations, written not for instruction or any moral guidance, but quite simply for pleasure and recreation.

The excerpt that follows explains how a young curate succeeds in changing a rather embarrassing moment into a verification of the stupidity of his would-be tormentor. The dupe in this story is a simple country man who emerges as a cuckold due to the connivance of the young curate. Having planned a rendezvous with the farmer's wife, the curate begins to execute his plan:

The Curate being weary to be so long in the barne hearing no noyse in the chamber, went vnto the stairs, & sticking out his necke as farre as he could to look down, perceiued the good man to be asleepe, and looking earnestly upon him, leand so hardly upon the fanne, that both fanne and he fell unto the ground, hard by the old man that slept, wherewith he waked; the Curate that arose up sooner then the man could open his eies,

¹17323.

said unto him, there is your fanne, and I thanke you, wherewith he went his way, and the poore man being abasht asked what it was: she answered him, it is your fanne that the Curate borrowed.¹

It is evident from this rather Chaucerian situation that romantic prose fiction in 1597 was often designed for sheer entertainment and enjoyment.

Richard Johnson's The second part of the seamen champions of Christendome² deals not with love but with the ever popular motif of chivalry, another important theme in prose fiction in 1597. The work is a series of tales expounding upon the princely prowess of St. George's three sons in their valiant defence of Christianity during a visit to the sepulcher of Christ in Jerusalem.

Johnson's work also features an invective against the enemy of writers in every country, the critic:

Onely thy curtesie must be my Buckler,
against the carping malice of mocking
iesters who scoffe commonly at that they
cannot mend, censuring all things, doing
nothing, but monkey like make apish iests
at any thing they see in Print: & nothing
pleaseth them, except it in fayour of a
scoffing or inuective spirite.³

Still another prose fiction work dwelling upon the chivalrous exploits of knights and fair ladies is Christopher

¹Ibid., Sig. K₂.

²14678.

³Ibid., Sig. A₄.

Middleton's The famous historie of Chinon of England.¹ This work consists of thirteen chapters of romantic adventures with references to tournaments, love affairs, and the vile practices of witches. The often used Arthurian legend is used in Middleton's work, with the princely Sir Lancelot receiving much of the author's attention. Lancelot's exploits are emphasized in two areas; love with the beautiful Laura, and battle with the scoundrel Roderigo, Duke of Austria. This work encompasses two themes that are at the heart of chivalric writing from Chaucer even to the present.

Sir Thomas More's famous Utopia² was translated from the Latin into English by Ralph Robinson initially in 1551 and the 1597 edition, containing corrections and emendations, stems from this same translation.

More's Utopia is divided into two books. In the first book More meets in Antwerp a former friend named Peter Giles who is in company with an old sailor, one Raphael Hythloday (Teller-of-Idle-Tales). They retire to More's garden, where they are treated to the adventurous tales taken from the sailor's visit to the New World. In the second book, Hythloday explains the ideal society found on the island of Utopia, a sharp and painful contrast to the decadent

¹17866.

²18096.

society of Europe.

In Utopia, social and economic life is an elaborately and regulated scheme. War is condemned, all religions (save atheism) are tolerated and ethics is completely a rationalistic study.

Probably one of the most often discussed points concerning More's work is to what extent do the theories set forth in Utopia correspond with this humanistic statesman's personality and beliefs? Is Utopia a necessity or an inaccessible ideal for More? In reaching a conclusion on this point, one should remember that Utopia is described, not by More, but by Hythloday. Also, the name selected by More for his tale indicates it is in fact an idealistic dreamland, and as the name translates from the Latin, a "Nowhere".

The final two entries in prose fiction extant from 1597 are by that eloquent and witty Elizabethan man of letters, John Lyly. The work for which Lyly is most famous appeared in two installments. Euphues: the anatomy of wit¹ appeared first in 1578; Euphues and his England,² the second part, appeared in 1580. Together the two sections of Euphues form an extensive moral treatise which were both reprinted in 1597.

¹17060.

²17075.

The plot of Euphues is a rather tedious, threadbare affair relating the adventures, conversations, and correspondences of a young courtier of Athens named Euphues. The hero during a visit to Naples becomes a friend of a second young gentleman named Philautus. Euphues falls in love with Lucilla, the betrothed of Philautus, and is finally jilted by Lucilla in the tale's end. This is certainly the barest of plots; but the moralizing element in the story is something more to be considered. Euphues offers comments on education, religion, love, and the suitable conduct of life.

In the second part of Euphues (1580) the scene changes from Italy to England. Philautus and Euphues, once again friends despite their experiences with the fickle Lucilla, find themselves in Canterbury. The two are entertained by a beautiful pastoral figure, Fidus. Philautus soon falls in love, while Euphues stands aloof and plays the role of an objective, philosophical spectator. Finally, Euphues leaves England, commending highly the country and the women it harbours and returns to Athens to suffer the pains of his experiences.

Lyly's work has been much criticized for lack of action and the monotonous structure of the wearying sentences. This criticism is allayed when one considers the plot is of secondary interest in Euphues; the moral statements along with the novel prose style are the redeeming merits of the work.

This prose style, which came to receive the name of "euphuism" is characterized by constant references to classical mythology, by long series of parallel sentences, all in the same syntactical form; and by the use of antithesis and epigrams. The following excerpt, which is a description of Euphues, is indicative of the language used by Lyly in Euphues.

This young Gallant of more wit then wealth, and yet of more wealth then wisdom, seeing himselfe inferiour to none in pleasant conceits, thought himselfe superiour to all in honest conditions, insomuch that hee thought himselfe so apt to all things, that hee gaue himselfe almost to nothing, but practising of those things commonly which are incident to these sharpe wits, fine phrases, smooth quipe, merry taunts, using iesting without meane, and abusing mirth without measure.¹

The popularity of Lyly's unique prose style is evidenced by the fact that between 1578 and 1636 Euphues: the anatomy of wyt underwent seventeen printings while between 1580 and 1636 Euphues, and his England went through sixteen printings. Although Lyly's complete originality as the inventor of the euphuistic style has been challenged,² Lyly nevertheless was responsible for the tremendous impact of euphuism on the English literary scene during the reigns of Elizabeth I and

¹17069, Sig. b.

²A Spanish writer, Antonia de Guevara wrote a book entitled Marcus Aureliua not unlike Euphues in the early sixteenth century.

James I.

As the discussion closes on prose fiction in 1597, it is noted that Lyly's Euphues is a work that combined the two major aims of that genre: to delight and to instruct.

CHAPTER III

EDUCATION, LEARNING, AND REFERENCE WORKS

In this chapter, all publications that would have been used by Elizabethans for purposes of learning are placed in ten different categories. These works range from such erudite and nebulous subjects as the philosophy of Aristotle, to the more pedestrian and practical works on household maintenance.

Since books in 1597 were seldom written for entertainment only, and supported the theory that a book must be basically didactic, it is not surprising that of all of the extant works from 1597, twenty-five percent fall into this category.

The following table shows the distribution of the books in their various subject categories:

TABLE IV
 DISTRIBUTION OF EDUCATION AND LEARNING
 PUBLICATIONS BY SUBJECT

<u>Type of Publication</u>	<u>Number</u>	<u>Percentage of Total</u>
History	13	20.9
Language and Dictionaries	6	9.7
War	8	12.9
Medicine	4	6.5
Music	9	14.5
Home Reference	3	4.8
Horsemanship	3	4.8
Navigation	3	4.8
Philosophy	3	4.8
Miscellaneous Education	10	16.2
Total	62	99.9

HISTORY

90. Achilles, Tattius. The most delectable history of Clitiphon and Leucippe. (April 5, 1597.)

11279. France. The mutable and wauering estate of France from 1460 vntill 1595. (May 11, 1597.)

15111. L., T. Babylon is fallen. (January 3, 1597.)

16069. Lively, Edward. A true chronologie of the times of the Persian monarchie. (December 17, 1597.)

16805. Lopes, Duarte. A report of the kingdome of Congo, gathered by P. Pigafetta. (August 26, 1595.)

17673. Maurice, Prince of Orange. The honourable victorie obtained by Graue Maurice, against the cittie of Rhyneberg. (August 22, 1597.)

19158. Palmerin, de Oliua. The first part of the historie of Palmerin d'Oliua. (August 9, 1595.)

19900. Pie, Thomas. An houre-glass, contayning i. a computation from the beginning of time to Christ; ii. a confirmation of the same. (April 21, 1597.)

24335. Turkey. The policy of the Turkish empire. The first booke. (April 28, 1597.)

24415. Tymme, Thomas. A booke containing the true portraiture

of the kings of England.

25087. Warner, William. Syrinx, or a seauenfold historie.
Newly perused. (R.)

With the expansion of trade in Renaissance England, the spirit of adventure and interest in foreign countries increased, and this explorative fervor is reflected in the historical publications of 1597. The classification of books is dependent upon what the Elizabethans believed to be historical fact.

Edward Lively, in A true chronologie of the times of the Persian monarchie,¹ attests to his reasons for presenting his work in English rather than the traditional Latin:

For no other cause in the world but one. That as my own Countriemen in their native language, by reason of Mathew Berould the first broacher of the new chronologicall History of the Persian Empire, translated into English, and some other bookes, doe read the wrong, in danger thereby to be seduced; So likewise in the same their mother tongue, by this my paines they may see the right, & to hold themselues therein from going astray.²

Lively writes with firm conviction about the lives, territories and conquests of the kings of Persia. In his interpretation of the Persian history, Lively incorporates two typical Elizabethan themes, war and religion. Regarding war,

¹16609.

²Ibid., Sig. A₄^b - A₅.

Lively's energies are directed towards an accurate presentation of precisely when these events occurred. An example of this precise dating is found in his references to the Peloponnesian wars:

This therefore I holde for a certain trueth,
that the beginning of the Peloponnesian warre
happened in the first yeare of the 87 Olympiad.¹

Lively's religious specialist, as it were, is none other than Daniel, and the prophecies of Daniel are dealt with at length. Lively explains his use of the words of Daniel in the following manner:

Hauing thus made first a true account and
reckoning of the times wherein the fulfilling
of Daniels prophecie is contained...and
secondly a true interpretation of Daniels
wordes, according to the originall tongue.²

Lively concludes his work with an event that appeals to every Elizabethan Christian, the birth of Christ. Admittedly, the reference to Christ's birth is not detailed, yet the clever intermingling of Daniel's prophecies with the birth of the Christian religion stamps a divine seal of authenticity to Lively's effort.

Although the reader must settle for a third hand presentation of A report of the kingdome of Congo,³ the informa-

¹Ibid., Sig. D8.

²Ibid., Sig. M2.

³16805.

tion contained therein is most interesting and enlightening. The original history was written by Duarte Lopes, a Portuguese. Philippo Pigafetta gathered Lopes' original reports into one book, and it was then translated from the Italian into English by Abraham Hartwell.

Lopes offers his readers a Utopia of health and welfare, beginning with the invigorating environment:

...the climate is temperate, the ayre pure, cleane and holesome, and the winds which blow there are very pleasaunt. So that sicke persons, and such as were halfe deade with the diseases of the sea, arryuing at this land, haue beene presently healed, and recouered their former strength, through the benignity of this Country.¹

As well as the Congo, Lopes comments upon some of the nearby islands that would undoubtedly appear to many of his Elizabethan city dwellers as a lost paradise:

The Islande [St. Thomas] breedeth an infinite deale of Sugar, & almost all kinds of victuals.²

To any citizen of London suffering the effects of the overcrowded housing, the pestilence and malnutrition of the plague-ridden all^es, certainly the mere idea of sun, the refreshing wind off the sea and bountiful food would inspire interest if not sheer envy.

Lopes injects interest into his subject for the modern reader by references to some of the topical concerns of the

¹Ibid., Sig. B3.

²Ibid., Sig. B4.

Elizabethan age. Regarding the cause of the black colouring of the natives, Lopes refutes the widely held Elizabethan view that the sun caused the black colour:

All the auncient writers haue certainly beleueed, that the cause of blacke colour in men is from the heate of the sun...the blacke colour did not spring from the heate of the Sunne, but from the nature of the feede.¹

Lopes concludes his all encompassing history of the Congo with a discussion of the different temperate zones inhabited by the natives and includes as well a brief but knowledgeable description of diverse plants, fish and insects found there.

An anonymous book entitled The policy of the Turkish empire² represents a curious blending of history and the inherent Elizabethan religious bias against all other religious doctrines. The treatise is a defamation of the religion of Mohammedanism, and the author bases his calumny on the idea that Mohammed conspired with an evil monk, Sergius, to invent this doctrine of blasphemy:

Hereupon these two helhounds (one of them being an archemie to Christ and the other seeming a mere Atheist or prophane person, neither perfect Jew nor perfect Christian) patched up a particular doctrine vnto themselues out of the olde & new Testament: deprauing the sense of

¹Ibid., Sig. B₃.

²24335.

eyther of them: and framing their opinions according to their owne corrupt and wicked affectations.¹

In a short work entitled Babylon is fallen,² an Elizabethan writer designated only by the initials L. T. presents a concise yet entertaining description of the rise and fall of the Roman Empire. The author is blessed with a dream wherein is revealed a vision of Babylon, some four hundred years before the first stone of the Roman Empire was laid. L. T.'s clairvoyant powers enable him to witness the rising of Rome from the sea:

And beholde, there arose from the Sea an Eagle, and there arose among the Nations, the fierce & fearful Kingdome & Empire of Rome, seene in a vision by the Prophet Daniel some few yeares before.³

L. T., pursuing the analogy of the eagle, reports that the awesome bird displays twelve feathers, representing the twelve emperors of Rome, and that its body supports three heads, representing the three seats of power in the Empire in Rome, the East, and the West.

L. T. dwells on the individual leaders of Rome, and climaxes his work with a typically Puritan attack on the fourteen years of sin and debauchery during Nero's reign. This

¹Ibid., Sig. B₂.

²15111.

³Ibid., Sig. A₄.

spirited attack on Nero may indicate that L. T. was in fact a Puritan, one possible reason for not revealing his identity.

Thomas Tymme, in A booke containing the true portraiture of the kings of England,¹ presents his reader with portraits of each English monarch from William the Conqueror to Elizabeth I. As well as allowing his reader the pleasures of viewing the detailed likenesses of past English sovereigns, Tymme reports on the principal acts of the figures in this miniature royal gallery. Tymme's work is diligently prepared, and this diligence allows the modern reader a true Elizabethan insight into the matters of royalty and kingship. One notes the firm degradation of Richard III in Tymme's work. The sin of usurpation was not viewed lightly by the order conscious Elizabethans:

Richard Duke of Gloucester, youngest brother to king Edward the fourth, began his vsurped raigne ouer this realme by the name of k. Richard the third, the xxii. day of June, an. 1483....He most impudently defamed his owne mother with adultery, & likewise king Edwards children to be bastards, the easier thereby to come to his purpose. But all this would not serue, for Henry Earle of Richmond entred the realme, and in a battell by Bosworth slue him the 22. of August, 1485.²

Displaying typical Elizabethan loyalty, Tymme concludes his book by listing the talents and accomplishments of his

¹24415.

²Ibid., sig. E3^b.

monarch, Queen Elizabeth I. One detects that Tymme's superlatives regarding his Queen are not all based on crass chauvinism, and that the prosperity and relative affluence of the last few decades of the sixteenth century were indeed appreciated by the English population as a whole:

She is a Princesse adorned with all good literature, both holy and humane, a nourisher of peace both at home and abroad. Amongst all other her most rare vertues, she hath reformed religion, she hath reduced all base coines (which were currant here before her dayes) into perfect gold & siluer, so that there is no other money lesse or more currāt within her dominions....She hath builded such faire & strong ships, & furnished so mighty a nauy for the defence of her coūtrie, as maketh all her enemies afraid to attēpt anything against the same.¹

An anonymously written book entitled The mutable and wauering estate of France from 1460 vntill 1595² gives the reader insight into France's foreign affairs as well as her internal struggles for a period of some one hundred and thirty years. The author stresses the military exploits of France, emphasizing a detailed account of the invasion of Italy:

Charles the eith inuadeth Italy, and conquereth Naples. Alphonsus and Ferdinando flie into Cicilia while the Venentians and other Princes leuy a great power to driue the French out of Italy.³

¹Ibid., Sig. F₄^b.

²11279.

³Ibid., Sig. A₃.

But the French grew to be imposing members of the military world, and consequently, according to the anonymous author, they became insolently proud. Not unlike the concept of hubris in Greek tragedy, the innuendo seems to be that the righteous indignation of the gods would ultimately cause France to fall. The author writes:

The French not standing any longer in feare of any enemie, they beganne to bee idle and careless, and gaue themselues wholly to riot and excess. They seemed to contemne all others, and scorned the Italians as men of no reckoning, supposing that now they were able to passe through the whole world, and that no man durst abide them. So proude, arrogant and disdainfull were they become, by reason of this so prosperous and happy success.¹

The author comments upon the religious turmoil of 1572 that resulted in the persecution and death of scores of Huguenots. It is evident that this anonymous historian is indirectly criticizing the French Papists, and certainly the delicate religious sensibilities of the Elizabethan Protestants would be stimulated by the report that

The king not satisfied with the slaughter of so many braue men within Paris, sent letters to the Gouvernours of all his principalle Cities, as Orleance, Tours, Meaux, Angiers, Bourges, Thorloux, Lyons and diuers others, that they should likewise kill all the Protestants within their iurisdiction: which commandment was forthwith put in execution, and a most horrible slaughter followed in all places, which bereaued aboue a hundred thousand of their liues within the territories of France...²

¹Ibid., Sig. B₁.

²Ibid., Sig. H₆^b.

A brief rendition of a military encounter with Spanish forces is retold about Maurice, the Prince of Orange, in The honourable victorie obtained by Graue Maurice, against the cittie of Rhyneberg.¹ The original account of the battle was written in Dutch, and it is an indication of the anti-Spanish sentiment of Elizabethan England that one Albert Hendrickson should see fit to translate the book into English.

Some insight is gained into the conditions of surrender and the late sixteenth century concept of reparations that followed the battle, and it is this glimpse into this aspect of Elizabethan warfare that would most interest the modern reader. The account indicates

His Excellencie [Maurice] hath agreed and heerby agreeth with the Gouvernour, Captaines, Lieuetenants, Souldiers and Marriners remaining at this present within the citie of Rhyne-berg, That they shal freely and frankly depart out of the said Cittie, with their Armes, Engsignes and baggage: and likewise al Officers that haue serued the King of Spain. Also anything of the Spanish King shall be left, the Ships of warre, and all mooueables that appertained to the Countess of Neuwman.²

William Warner, in Syrinx, or a seauenfold historie. Newly perused,³ presents a varied collection of tales written in prose, not unlike Heliodorus' Aethiopica. Generally

¹17673.

²Ibid., Sig. A₃^b.

³25087.

speaking, Warner treats in his work the sometimes comic, sometimes tragic tribulations of man pitted against the inconsistencies and problems of the world. The seven tales are entitled respectively: "Arbaces," "Thetis," "Belopares," "Pheone," "Deipyrus," "Aphrodite," and "Opheltes."

Warner's stories are interestingly diversified, varying from the perils of a distressed ship at sea as found in "Belopares,"¹ to a woeful tale of deception in love as reported in "Thetis."²

Despite the grave subject matter of some of his tales, Warner succeeds in attaining humour in his work. Much of this humour is due to the interestingly colloquial and imaginative language Warner uses in describing events within each tale. No doubt the poetic talents of this historian, fully manifested in Albion's England, are partly responsible for the delightful lines:

The Assirians anon (contrarie to their expectations) perceauing their ships aflote, ran like mad men by and downe the shore, where by outward signes and sorrouful gestures, they signified such apparēt motiōs of the selfe same distresse and moued with compassion towards the vngratefull people...doe what they might, contrarie windes resisted their merciful meaning, carrying thē quite away with an incalcuable fraight of that treasure, which (as before) had chiefly procured all their troubles.³

¹Ibid., Sig. G₃^b.

²Ibid., Sig. C₂.

³Ibid., Sig. D₁.

Certainly this tale's basic plot, with its emphasis on the poetic justice that befalls the corrupt adventurers as they lose their treasure, is interesting enough, but the poetical manner in which the tale is rendered adds infinitely to its pleasure and to the reader's appreciation of William Warner.

In another translation, taken from a Greek work by the Alexandrian Achilles Tattius, entitled The most delectable history of Clitiphon and Leucippe,¹ William Burton renders into English yet another eternal love story, this time involving the courtship of Leucippe of Tyrus by Clitiphon of Byzantium. In addition to his report of the romance of Leucippe and Clitiphon, a story that challenges the imagination to the same negligible depth as indeed most love stories do, Tattius entertains the more interesting and certainly more delicate question of the importance of beauty in women. He writes:

Neuer was their woman for beautie brought vp
to heauen, although Iupiter loued women well.
Alcmena fell into lamentations, and was constrained
to hide her selfe: the Tower and the sea kept
Dianae prisoner: Semele was consumed by fire:
But when he fel in loue with his Phrygian boy,
Ganymedes, he toke him vp to heauen with him,
that he might dwell together with him, and serue
him at his table.²

One notes in Tattius' gentle degradation of praising

¹90.

²Ibid., Sig. G₃.

beauty for beauty's sake, the tasteful use of classical references to emphasize his rather fragile bias against womanly vanity.

The Elizabethan penchant for translations is further emphasized by Anthony Munday's translation of The first (second) part of the historie of Palmerin d'Oliua.¹ The lengthy, often bland accounts of Munday's version of the history deal with the affairs of state of eastern countries like Hungary or cities such as Constantinople. Often the tales are concerned with the glorious love of prince and princess, or with the successes of arranged marriages between eastern royal families.

Warfare plays a dominant role in Munday's translation, with the unifying agent throughout the entire work being the much travelled courtier, Palmerin d'Oliva. Certainly the primary appeal of the book is based on the author's highly romanticized versions of d'Oliva's chivalrous exploits in war and love. The author writes:

Palmerin and Polinarda, departed from Vienna toward Constantinople, where after the decease of the aged Emperour Lemicius, Palmerin was crowned Emperor of Greece, and what joy was mayde at the byth of Polinarda her first sonne.²

The final book dealing with history is based on the

¹19158.

²Ibid., sig. Zz⁵.

Bible and is entitled An houreglass, contayning i. a computation from the beginning of time to Christ; ii. a confirmation of the same, etc.¹ Thomas Pie undertakes the formidable task of compiling the records of the Biblical kings in terms of the years in which they reigned. Pie declares his work to be summarized in

A Table coupling the yeares of the Kinges of Iuda with the Kinges of Israel, and then both with the yeares of the world: taken out of the bookes of Kinges and Chronicles, wherein the beginnings of their reignes and certainly recorded, and also some middle yeares compared together.²

Much of Pie's work is based on the literal word of the Bible, and although one might find some fault with the accuracy of his findings or the originality of his subject, his book must be appreciated and praised on the basis of the painstaking labor that was surely involved in such a production.

Although it is evident to the modern reader that many of the eleven works in the history section contain inaccuracies and often outright fiction, these books nevertheless indicate an Elizabethan interest in other countries and cultures. This interest displayed in historical books is indicative of a profound Elizabethan desire to expand and explore, a desire

¹19900.

²Ibid., Sig. P1.

that ultimately would lead to the realization of the powerful British Empire of later centuries.

LANGUAGE AND DICTIONARIES

6743. Desainliens, Claude. The Frenche Littelton: a most easie way to learne the frenche tongue. (R.)

6759. Desainliens, Claude. The Italian schoolmaister: con-tayning rules, etc.

7353. Duncan, Andrew. Stodorium puerilium clausis.

15623. Lily, William and Colet, John. A shorte introduction of grammar. (R.)

23281. Stockwood, John. Progymnasma scholasticum.

23411+. Sturtevant, Simon. The Latin nomenclator containing simple, primitive and meere Latin words, etc.

Of the six works extant from 1597 that fall into the category of language and dictionaries, four are concerned with the Latin language, one with French, and one with Italian. The fact that none of these entries is designed to aid the student in learning English suggests that in 1597 the classical influence of the Renaissance reached even this primary level of education.

A work entitled A shorte introduction of grammar¹ co-authored by William Lily and John Colet was compiled in 1597 and went through at least twenty-one printings until 1640. The 1597 edition is the eleventh in this series and like other grammar books in any era is designed to teach the very basics of the language; in this instance, Latin.

This elementary grammar book begins by listing the Latin letters, explaining what a vowel and a consonant is and directing the novice reader in the pronunciation of syllables. The methodical authors proceed to list the parts of speech, carefully explaining the function of each in a sentence. Since the book is an introduction to Latin, much of the explanatory text is written in English, although the authors include in their publication a passage from Latin poetry, undoubtedly designed as a challenging climax to this introductory lesson in the Latin tongue.

A second introductory grammar to the Latin tongue was written by Simon Sturtevant and entitled The Latin nomenclator containing simple, primitive and meere Latin words, etc.². Sturtevant emphasizes the necessity of teaching a foreign language within a cohesive and logical framework and chides other teachers for not including consistency and order in

¹15623.

²23411+.

their efforts:

Moreouer, the cōstruing discipline acquainteth the learner with the significations of wordes, because his nature consisteth in translation, but it performeth this course very tediously, and in many repetitions, feeding the Scholler with words scatteringly, or heere and there. Whereas the proceedings of the Nomenclator instructeth all his wordes in his particular lessons once and ioyntly together. For in it will hee found no Greeke nor Latine word repeated twise, except it be homonymum, of diuers significations.¹

John Stockwood's Progymnasma scholasticum² is another exercise book written in the Latin tongue, with additional instructions included on how to speak Greek. Stockwood's work, like most of his principal undertakings, is modelled on the devotional tracts of continental writers. Stockwood outlines his design on the title page of Progymnasma Scholasticum:

Hoc est, Epigrammatum Graecorum ex Anthologia selectorum ab Ue. Stephano duplicique ejusdem interpretatione explicatorum Praxis Grammatica.³

Still another grammar book written in the Latin tongue and designed specifically for instruction in Latin is Andrew Duncan's Studorium puerilium clausis.⁴ This work too is a very basic and elementary introduction to the Latin language. One

¹Ibid., Sig. A₅.

²23281.

³Ibid., Sig. A₁.

⁴7353.

difference does exist between this work and the similar grammar book written by Lily and Colet¹ in that there are no English explanatory notes in Duncan's work. All of his instructions and comments are written in Latin, a pedagogical ploy that is emphasized by many modern language instructors. Duncan divides his book into three sections, elementary etymology, elementary syntax, and elementary poetry. In this final section, he explains the different rhymes and scansion found in poetry. The following lines feature an explanation of various poetic rhymes and as well an example of a scanned section of the poem. One notes that despite the inherent simplicity of Duncan's lesson, he is comprehensive in his approach:

Hexameter seu Heroicus sit ex sex pedibus:
 quorum quintus est Dactylus, sextus Spondaeus:
 Primi quatur, Dactyli, vel Spondae soli, vel
 Misti: ut Aopiciunt oculis superi mortali iustis.
 Sic metire: Aopici - vv unt ocu - vv²lis supe
 - vv ri mor -- talia - vv iustis --.

The final two entries under language and dictionaries are written by the same author, Claude Desainliens. Both of these works are concerned with instruction in languages foreign to England. The first book entitled The Italian scholmaister: contayning rules, etc.³ consists mainly of examples of Italian prose taken from Italian writers as well as the u

¹15623.

²Ibid., Sig. D₃.

³6759.

sual rules of pronunciation and instructions for the declensions of nouns and adjectives. Over one-half of Desainliens' book is a rendition of a Tuscan romance entitled Arnalt and Lucenda, again suggesting that the language teachers of 1597 believed strongly in fully exposing the students to the written word of the language to be learned.

Desainliens was a teacher not only of Italian but also of French. His second work, however, seems to be designed for the younger or more inexperienced student of languages. In The Frenche Littelton; a moste easie way to learne the frenche tongue¹ Desainliens emphasizes the common idioms and proverbs of both English and French. He presents each saying or proverb on one page of the book and translates that same phrase on the opposite page. A popular example of just such a proverb follows and should illustrate Desainliens' methods:

A rolling stone gather- eth no moss.	La pierre souvent remnee n'amasse pas volontiers mosse.
All is not gold that glittereth.	Tout a gui luit n'est pas or. ²

Desainliens believed this was surely the easiest, most perfect and absolute way to learn a foreign language and once again, the modern linguist is often found to employ this identical method, which suggests that many of the teachers of 1597 were,

¹6743.

²Ibid., Sig. C₁₁.

in the eyes of modern scholars, correct in their methods of instruction.

WARFARE

4115+. Burgundions. A true and perfecte discourse of the ouerthrow of certaine companies of Burgonions.

14290. Ive, Paul. The practise of fortification. (R.)

15392. Legh, Gerard. The accedens of armory. (R.)

17678. Maurice, Prince of Orange. A true discourse of the ouerthrow giuen to the common enemy at Turnhaut by count Moris of Nassaw.

17819. Mendoza, Bernardino de. Theorique and practise of warre.

18614. Norden, John. The mirror of honour: wherein euerie professor of armes may see the necessitie of the feare of God.

22993. Spain. A discourse of the ouerthowe giuen to the King of Spaines armie.

24482. Ubaldini, Petruccio. Militia del Gran Duca di Thuscana.

Throughout the Elizabethan age, a fierce and mortal struggle took place between England and Spain, culminating in the famous Armada attack in July, 1588. The failure of the Spanish in 1588, however, did little to mitigate the fears of

the ever suspicious English, and in 1597, no less than eight books were published on the very real subject of war. Of these, four refer directly to England's arch rival, Spain.

Paul Ive's The practise of fortification¹ could be viewed as a general's manual on the art of establishing a defence in any geographic location imaginable. Ive includes diagrams and illustrations of fortified walls and castles and concentrates on outlining the fortification of areas indigenous to England. This martial tactician stresses the near invincibility of England's naturally fortified shores as he makes reference to England's foe, Spain:

How much lesse should England make account of him [Duke D'Alva, a Spanish military leader] or any other enemie brought in by sea, being partly inuironed with huge cliffes, partlie with fearful rocks, and euerie where almost with dangerous sands, and inaccessible harbours.²

The objective reader might note that if Ive believed England to be so well fortified as he indicates in this work, he probably would not have been inspired to produce a work outlining fortifications against attack.

Two separate works treating the same battle are extant from the war annals of 1597. The first entitled A discourse of the ouerthrowe giuen to the King of Spaines armie³ is an anonymous tract outlining the battle of Turnehaut fought in

¹14290

²Ibid., Sig. A₃.

³22993.

Brabant on January 24, 1597. This short report was apparently translated from the French (translator unknown) following the original copy printed in the Low Countries. The work does manage to make two thrusts at the Spanish military breastplate, one through a reference to the report that desertion is rampant amongst the Spanish forces, and a second through a comment on the dangerous ambitions of the Spanish. "Wee see the Spanish Nation so puffed up with ambition, and ouerwhelmed with desire of conquering almost all the world."¹

The second work dealing with this same English victory is entitled A true discourse of the ouerthrow giuen to the common enemy at Turnhaut by count Moris of Nassaw² and was written by Maurice, Prince of Orange. The primary theme of this work seems to be the superhuman courage displayed by such valiant soldiers as Sir Robert Sidney, Sir Francis Vere, and Count Maurice of Nassau. Not only did the English and their allies overcome a force of over three thousand men with a mere eight hundred, but as well Maurice reports, the victors suffered only a few men being slain and not one of any note.

An interesting insight is gained into the English-Spanish conflict through Theorique and practise of warre,³ a work

¹Ibid., Sig. A₂⁶.

²17678.

³17819.

written by a Spaniard, Bernardino de Mendoza, and translated into English by Sir Edward Hoby. In his directions regarding preparations for war, Mendoza stresses the economic burden of war and he insists the foremost consideration is to discern whether or not a country can actually afford a war:

The first thing which Your Highnesse is to look vnto, is to commaund your Councillers & officers of your exchequer, that they certifie you the estate thereof, what readie money you haue, and the places where your rentes to be paide, to know if it be possible (necessitie so requiring it) howe you may take them up before hand.¹

Mendoza attempts to rationalize the Spanish disaster of 1588 as he outlines the factors that must be considered in order not to incur such a defeat again:

As to your cost and experience of 1588 ...moreouer the qualitie of the kingdome must be considered, which you attempt, what is the temperature, climate, and distance thereof, whether mountaynnous or playne, dry or many riuers and woods, fertill, abundant, well peopled, or not.²

Although Mendoza does refer to the defeat of the Armada, he seems more concerned about the nature of the English terrain, references that would undoubtedly suggest to the suspicious English that he is in fact giving advice for the next invasion.

A true and perfecte discourse of the ouerthrow of cer-

¹Ibid., Sig. B₂.

²Ibid., Sig. C₂.

taine companies of Bugonions¹ is a brief anonymous tract translated out of the French which indicates that the Spanish were feared not only by the English but also by the French. The work tells of a battle fought on August 4, 1597 at Villefranche, a town situated on the border of Champagne. The French author, not unlike Maurice, Prince of Orange, reports that the French killed three hundred Spanish, took nearly two hundred prisoners, while suffering not a single fatality. This questionable claim ends with an assurance that God is on the side of the just, in this case, the French:

In this sort doo all the enemies both of God, and the Country of France perish and decay, but such as loue God and publike peace, are like the Sun when it is in greatest force,²

The image of God as the standard bearer of the just army is a phenomenon not unique to the Elizabethan battlefields. Just as the legions of Rome in pre-Christian days and the battalions of soldiers in more recent times have been guaranteed the protection and sympathy of an Almighty force in battle, so does John Norden verify a superhuman concern for the English in his work entitled The mirror of honour: wherein euerie professor of armes may see the necessitie of the feare of God.³

¹4115+.

²Ibid., Sig. A₄.

³18614.

Norden says that if all professors of arms, from the generals and commanders down to the inferior foot-soldiers see the necessity of fearing and serving God then:

...so shall there be seen that sweet consort and heauenly harmonie in their warfare, which shall gaynethe loue, favour & affection of the heauenly company, euen of the Angells, and they shal go before them as heauenly guides, yea & as a warlike hoast to destroy their enemies. The feare of God & his seruice, fayth and true religion, haue only the promise of Gods presence, of his defence, protection and conduction.¹

Certainly warfare in 1597 was not the concern only of the English, French, and Spanish, and in Militia del Gran Duca di Thuscana² Petruccio Ubaldini published a book in England sketching the military system of Tuscany. Ubaldini was born in Tuscany in 1524, emigrated to England in 1545 where he became interested in writing reports on military battles. Perhaps Ubaldini's finest work is his rendition of the defeat of the Armada into Itali n in 1588.

In the works concerning war extant from 1597, two predominant themes seem to emerge. The first is the omnipresent and oppressive fear of the Spanish forces and the second is the necessity of the blessing of God if success can be hoped for in any military endeavour.

¹Ibid., Sig. B₄.

²24482.

MEDICINE

12498. Guillemeau, Jacques. The French chirirgerve.
15195. Langham, William. The garden of health.
- 16870+. Lowe, Peter. The whole course of chyrurgerie.
21602. Salerno. Schola Salernitana. (R.)

Only four works under the heading of medicine remain extant from 1597 and two of them are translated into English.

In The garden of health,¹ William Langham stresses the hidden virtues of various kinds of plants and herbs in curing diseases that might afflict Elizabethans. Langham's work gives directions on how to apply these natural panaceas as well as information explaining where the plants might be found. There is scarcely a disease including the plague that Langham feels cannot be cured by the proper application of plants and herbs. The following lines illustrate Langham's views on the medicinal powers of strawberries:

4 The berries take away vnnaturall heate,
and do coole and moisten drie chollericke men.
5 The hearbe eaten in meate is good for the
milt and the griefes thereof, and so is the
iuce drunke. 6 The iuce with white pepper
helpeth them that are short winded. 7 The
berries slake thirst, and are good for the
stomacke. 8 The decoction of the rootes drunke
morne and euen, doeth qualifie the Liuer.
9 And the decoction of the hearbe and roote
together, doeth qualifie the heate of the

¹15195.

Liuer, and doeth cleanse the bladder.¹

Probably the best that can be said about Langham's cures is that although they would not supply the relief he claims they are capable of, at least the patient would not suffer the ill effects of Elizabethan medical cures such as bleeding.

The foremost surgeon in France in 1597, Jacques Guillemeau, wrote a work entitled The French chirirgerye² in which he introduces the principal instruments used in medical operations and as well outlines particular methods to be employed in certain operations. Much of Guillemeau's book is dedicated to the very practical problem of war wounds and contains a section illustrating various instruments used in extracting bullets from the body. Guillemeau's descriptions of operations and wounds are often quite vivid, as the following excerpt on diaphragm wounds will attest:

When the middle reefe or Diaphragma is wounded, thē are the sydes of the patiēt drawne, & shruncke vpwards: they haue exceedinge great and violent payne, internalye in the backe bone: they haue verye retardate breathe, and there issueth out of the wounde frothye bloode.³

Undoubtedly, Guillemeau's most interested readers in 1597 would be those persons directly involved with the military as

¹Ibid., Sig. Rr₁.

²12498.

³Ibid., Sig. A₄.

his work could serve as a medical handbook.

Peter Lowe, who in 1599 founded the Faculty of Physicians and Surgeons of Glasgow, published a book entitled The whole course of chyrurgerie¹ in 1597. In this extensive work, Lowe expounds upon the causes, symptoms, prognostications, and cures of human physical and mental discomforts including tumors, wounds, fractures, ulcers, and common diseases.

Elizabethan medicine relied greatly on the theory of the four humours in its diagnoses and cures. Lowe's views on the causes of the varying temperature of the human body are influenced a good deal by that same theory. Lowe's work is in the form of a dialogue between John Cointret, the Dean of the Faculty of Chirurgery in Paris and himself, and the following excerpt is taken from their discussion on temperature:

Co. How many ways know yee the temperature of a mans body. Lo. Fiue waies to wit, by the constitutiō of the whole body, by the operations & functiōs, by the countries, wherin men are born by their color, & by the age which being al cōsidered, we may iudg of euery mans cōplexion...Co. How by the natiōs or countries know you the temperature. Lo. The people towards the South are melā-cholick, cruel, vindicatyf, always timide and they are subject to bee mad and fuidies...²

Lowe also discusses in detail the changing effects the humours have on a man as the day wears on:

¹16870+.

²Ibid., Sig. C₂.

Co. Haue not these humors certaine time, in the which they raigne more then other, in mans bodie. Lo. Yes indeed, for the blood raigneth in the morning from three hours vntill nine; in the like manner in the spring time: The choller from nine in the morning, vntill three in the afternoone: as in Sommer: the phlegme from three afternoone, vntill nine at night, as in autumn: the melancholie from nine at night, vntill three in the morning, like as in winter.¹

Lowe's comments on exercise are not unlike any twentieth century physicians:

Co. Doe these exercises bring any commoditie to our bodies. Lo. In right vsing of them there cometh great commoditie, and in ill using, great and perilous accidents. Hipocrates sayth, who desireth health, let him not bee dull to labour.²

Although Lowe's book was specifically designed for physicians and students of medicine, it would undoubtedly find a place on the book shelves of many educated Elizabethans.

An over-credulous Italian by the name of Salerno is the author of a book translated into the English by Thomas Payuell and is entitled Schola Salernitana.³ The author is plagued by the inconsistencies in the lifespan between modern man and men he has read about in various stories and histories:

Reading of old authors and stories, my most honorable Lord, I finde that men in time past were of longer life, and of more

¹Ibid., Sig. D₁.

²Ibid., Sig. E₁.

³21602.

prosperous health, then they are now a dayes:
 Which thing as it greued me, so in manner
 it forced me, to seeke the cause of this so-
 daine and strange alteration. For why? it is
 written that Adam liued 930. yeares. The Sibils
 of Cumane liued 300. winters, Vestor 300.
 winters: Arganton King of Tartessees 300.
 yeares. And Galen that famous doctour, a 140.
 yeares, but now a daies, alas, if a man aproch
 to 40. or 60. yeares men repute him happy &
 fortunat.¹

No doubt many Elizabethans would have been quite excited at this point in Salerno's work, believing he is about to present a medicine that will add several hundred years to their lives, and he does offer this panacea. The fault with modern man according to Salerno is that he does not fulfill the ten commandments. This then is his remedy, a cure that suggests that if man was perfect he would live to be several hundred years old. One must agree with the author; if man was not man he would not die as early as man does.

The four books on medicine in 1597 then, deal with various areas ranging from the theoretical nirvana offered by Salerno to the practical and very useful medical guide book of Lowe and Guillemeau.

MUSIC

7091. Dowland, John. The first book of songes or ayres of foure partes with tabelture for the lute.

13562. Holborne, Anthony. The cittharn schoole.

¹Ibid., Sig. A₃.

15010. Kirbye, George. The first set of English madrigalls to 4, 5, and 6 voyces.
18125. Morley, Thomas. Canzonets, or little short songs to foure voyces.
18126. Morley, Thomas. Canzonets or little short aers to five and sixe voices.
18133. Morley, Thomas. A plaine and easie introduction to practicall musicke.
24607. Vaughan, William. 'Ερωτικαί γυγλυσιμ: continens Canticum canticarum.
25205. Weelkes, Thomas. Madrigals to 3, 4, 5, and 6 voyces. 6 pt. 6ks.
26095. Yonge, Nicholas. Musica transalpina. The second booke of madrigalles to 5 & 6 voices. 6 pts.

In 1597, nine extant publications are classified in the category of music. These works on music are mainly designed to teach music to the reader rather than to simply supply material for someone already versed in the art. Of the nine books, six stress vocal instruction, two teach the reader how to play an instrument, and one is a musical rendition of the Songs of Solomon.

In A plaine and easie introduction to practicall musicke,¹ Thomas Morley attempts to present a simplified method of learning to sing and compose music. Morley's book contains pages of musical notes and before he is finished, by his own admission, his work becomes rather complex:

As concerning the booke it selfe, if I had before I began it, imagined halfe the paines, and labour which it cost mee, I would sooner haue beene perswaded to anie thing, then to haue taken in hand such a tedious peece of worke, like vnto a great Sea, which the further I entred into, the more I sawe before me vnpast.²

A second work by Morley, Canzonets or little short aers to five and sixe voices,³ contains twenty-one canzonets and is divided into five sections with instructions on singing cantus, altus, tenor, quintus and bassus. The subjects of the canzonets are not unlike modern music, dealing primarily with love and including the odd eulogy to a famous Elizabethan. The titles of Morley's ditties verify this: "Fly loue that are so sprightly" and "Souereigne of my delight" are concerned with love, while "Harke Alleluia" is a memorial to one Henry Nowel, Esquire.

George Kirbye offers similar instructions to would-be Elizabethan musicians in a work entitled The first set of Eng-

¹18133.

²Ibid., Sig. G₁.

³18126.

lish madrigalls to 4, 5, 6 voyces. 6 pts.¹ Kirbye is not concerned with soloists but rather concentrates upon music for quartets, quintets, and sextets. As well as containing musical notes, Kirbye's work features instructions on how each group should read his music. In total twenty-four different songs are offered; twelve for quintets, and six each for quartets and sextets.

Anthony Holborne produced a book entitled The cittharn schoole,² published in 1597, in which he offers guidance on how to master that Elizabethan instrument. Holborne reproduces six short songs which he adapts for the cittern, an instrument not unlike the present-day guitar. More than love of music and a desire to teach others inspired Holborne's effort. He explains his motives in the following lines:

But the time noue presenting occasion
by a wrong proffered from a meere stranger
vnto me, who (without my knowledge of either
man or meane) hath deliuered in common to
the worlds view certiane corrupt coppies of
my Illes, (the vntimely fruits of my youth,
begotten in the cradle and in fancy of my
slender skill) I am therfore with a more
easie reason led to call home mine own
mangled children to the originall place of
their natiuity.³

A second book designed to instruct the Elizabethan in-

¹15010.

²13562.

³Ibid., Sig. A₃.

strumentalist, The first booke of songes or ayres of four partes with tableture for the lute,¹ was written by John Dowland and as the title suggests, offers lessons in flute playing.

Like Holborne, Dowland is concerned about corrupt copies of his work being printed:

There haue bin diuers Lute lessons of mine lately printed without my knowledge, falce and vnperfect, but I purpose shortly my selfe to set forth the choisest of all my lessons in print.²

Dowland claims that since Plato defined melody as consisting of harmony, number, and words, it should be obvious that melody can best be attained by adding words to the most musical instrument of all, the lute. Thus Dowland presents twenty-one songs to be sung in accompaniment with a lute, and in a rather theatrical gesture adds a galliard entitled "My Lord Chamberlaine his galliard"³ that can be played by two musicians upon one flute.

Two musicians, Nicholas Yonge and Thomas Weelkes, offer unimaginative madrigals⁴ to be sung by groups of singers anywhere from trios to sextets. Yonge's Musica transalpina⁵ cop-

¹7091.

²Ibid., Sig. A₁.

³Ibid., Sig. L₂^b.

⁴26095 and 25205.

⁵26095.

ies what the musician considers to be the best compositions from the finest composers in Italy. The works of Benedetto Palavacino, Luca Marenzio, and Giovanni Croce are translated into English, but as Yonge admits himself, and as the following example proves, "perhaps they speake not English so well as they sing Italian"¹:

Browne is my Loue but gracefull,
 browne is my loue but gracefull,
 and each renowned whiteness, matcht
 with thy lovely browne, loo~~s~~eth his
 brightnesse, matcht with thy louely browne
 loo~~s~~eth his brightnesse, loo~~s~~eth his brightnesse.²

The final entry under music is by William Vaughan and is quite simply a rendition of the Songs of Solomon and selected Psalms and appears under the title 'EpwroYoiy v6cvpium: continens Canticum canticorum.'³

Generally, the books on music have shortcomings in that they present examples of music without fully explaining the theory behind these illustrations and examples. Nevertheless, since these books do exist, it obviously reflects a desire for cultural activities among Elizabethans late in the final decade of the sixteenth century.

¹Ibid., Sig. π 2.

²Ibid., Sig. B₄.

³24607.

HOME REFERENCE

3299. Book. A book of cookerie: otherwise called the good huswifes handmaid for the kitchen. (R.)

6395. Dawson, Thomas. The second part of the good huswifes iewell. With the book of caruing. 2 pts.

24385. Tusser, Thomas. Fiue hundreth points of good husbandry. (R.)

Three books extant from 1597 are classified as "home reference". Of these three, two are directly related to the role of the woman in the home while the third concerns itself with points of good husbandry and housewifery.

An anonymous work entitled A book of cookerie: otherwise called the good huswifes handmaid for the kitchen¹ outlines methods of distilling various cooking waters, making different types of syrups, preserving fruits as well as containing instructions on carving meats. The reader is given more specific instructions in making sauces, carving various meats, and preparing soups. The author of this very practical reference for the Elizabethan housewife is quite detailed in his culinary expositions as the following directions for preparing onion soup might verify:

Take and slice your Onions, & put them in a frying panne with a dish or two of sweete

¹3299.

butter, and frie them together, then take a litle faire water and put into it salt and peper, and so frie them together a little more, then boile them in a lyttle Earthen pot, putting to it a lyttle water and sweet butter, & You may vse Spinnage in like māner.¹

Thomas Dawson's The second part of the good huswifes iewell. With the book of caruing. 2 pts.² is another cookbook from 1597. Dawson explains how to prepare food for cooking, gives various recipes, hints for improving the taste of some foods and other similar information on the arts of cooking. Almost every Elizabethan feast or banquet featured a delicately prepared fish with an orange in its mouth and Dawson's instructions on this tasty dish would have been eagerly adhered to by many royal chefs of England:

Take your pike, split him, and seeth him alone with water, butter, & salt, then take an earthen pot and put into it a pint of water, and another of wine, with two Oranges and two Lemmons if you have them: if not, take foure or fiue Oringes, the rines being cut away, and slyced, and so put to the licour, with sixe Dates cut long wayes, and season your broth with Ginger, pepper and salte, and two dishes of sweete butter, boyling these together, and when you will serue him, lay your pike vpon soppes, casting your broth vpon it, you must remember that you cut of your pikes head hard by the body & then his body to be spletted, cutting euery side in two or three partes, and when he is enough, then take his heade & set it in the foremost part of the dish, standing upright with an Orenge in his mouth, and so serue him.³

¹Ibid., Sig. B₃^b.

²6395.

³Ibid., Sig. B₈ - B₈^b.

This extravagantly prepared dish outlined by Dawson illustrates a condition in 1597 that reaches far beyond the limits of a kitchen: the penchant for decoration, embellishment, and extravagance which was synonymous with the Renaissance and Elizabethan England.

The final book in the category of home reference is directed towards both the Elizabethan wife and husband. Published eighteen times between 1573 and 1638, Thomas Tusser's Fiue hundreth points of good husbandry¹ contains advice on the proper diets for farmers, insights into the nature of sundry types of plants and herbs, remedies for ailing sheep and cattle, descriptions of envious and naughty neighbours, as well as a comparison between good husbands and bad. In a typical poetic ploy to please and instruct, Tusser compares the good and bad farmer and husbandman through the vehicle of a rather simple and elementary form of verse:

Ill husbandry looseth,
 for lacke of good sense:
 Good husbandry closeth,
 and gaineth the pense.

Ill husbandry eateth,
 himselpe out of door:
 Good husbandry meateth,
 himselpe and the poore.

Ill husbandrie liueth,
 by that and by this:
 Good husbandry giueth,²
 hath peny in pouch.

¹24385.

²Ibid., Sig. G₇.

One confesses there is a sense of delight in reading Tusser's astute directions, and his instructions to the Elizabethan housewife employ this same wit and charm while presenting a very practical schedule for daily living:

Ill huswifery lieth,
 til nine of the clocke;
 Good huswifery trieth,
 to rise with the cock.

Ill huswiferie pricketh,
 hir selfe vp in pride;
 Good huswiferie tricketh,
 hir house as a bride.

Ill huswiferie bringeth,
 a shilling to naught;
 Good huswiferie singeth,
 hir coffers full fraught.¹

The books on home references are a departure from the typical Elizabethan patriotic and chauvinistic works, for they deal not with the dangers of war or the praises of Queen and country, but with more unadorned subjects that are common to all ages.

HORSEMANSHIP

3156. Blundeville, Thomas. The fower chiefyst offices belonging to horsemanshippe. (R.)

12389. Grisone, Federico. A newe booke containing the arte of ryding, and breakinge greate horses. (R.)

¹Ibid., Sig. I₇.

17348. Markham, Gervase. A discourse of horsmanshippe. How to chuse, ride, traine a.diet horses, also a discourse of horsemanship. (R.)

Since the primary mode of Elizabethan land-travel was horseback, it is understandable that three publications dealing specifically with horsemanship are among works extant from 1597.

Gervase Markham's A discourse of horsemanshippe¹ deals with ways of choosing, riding, training, and, if necessary, curing horses to be used in hunting and running. As well, Markham offers a short piece of advice on the breeding of horses:

And first as touching the breeding of Horses, there is two thinges chiefly to be regarded: first the situation of the ground, next the fertlnes of the soyle whereon they should be bred. The ground most excellent for this purpose, ought to be on the knole or height of a Hill, being of such quantitie, as may suffice to beare the number of your race Mares and Fillies.²

In addition to offering advice on breeding, feeding, and training horses, this equestrain Johannes Factotum also plays the role of a veterinary as he proffers cures for various diseases a horse might suffer. Markham's self-confidence, if not his expertise, is evident as he elucidates upon a dis-

¹17348.

²Ibid., Sig. A₁.

ease called "the cords";

The Cords is a disease that maketh a horse stumble, and many times fall, and they appear in a horses forelegs, this is the cure thereof. Take a sharpe knife, and cut a slit euen at the tip of his nose, iust with the point of the grissell, open the slit being made, and you shall pereyue a white string, take it vp with a Bores tooth or some crooked bodkin and cut it in sunder, then stitch vp the slit and annoynt it with butter, and the horse doubtlesse shalbe recured.¹

In The fower chiefyst offices belonging to horseman-shippe,² Thomas Blundeville expounds upon the four areas he considers vital in horsemanship; that is, breeding, riding, dieting, and curing diseased horses. Blundeville, although dealing with a fairly specialized subject, succeeds in injecting some Elizabethan patriotism into his book as he describes the value of good horses to the military:

I beleeeue that in short space we should not onlie haue plentie of good Horses, but also that the Gentleman of this Realme would so farre passe the Frenchmen & all other Nations in this exercise, as they now excell us: whereby this Realme should be of such force, as our enimies would always bee afraid to attempt any enterprise against us.³

The final work dealing with horsemanship published in 1597 is an adaptation by Thomas Blundeville of a book by

¹Ibid., Sig. N₂^b.

²3156.

³Ibid., Sig. A₄.

Federico Grisone entitled A newe booke containing the arte of ryding, and breaking greate horses.¹ This work again deals with the breeding, dieting, riding, and curing of diseases.²

The horse was indeed an important consideration in 1597 in daily living as well as in the military, and these three extant publications would serve to educate and instruct the Elizabethan in several vital areas of horsemanship.

NAVIGATION

1445. Barlow, William. Archd. of Salisbury. The nauigators supply.

3147. Blundeville, Thomas. M. Blundeuille his Exercises, containing eight treatises.

24338. Turnbull, Charles. A perfect a. easie treatise of the vse of the celestiall globe. (R.)

Only three books are extant from 1597 dealing with the subject of navigation and of these three, one devotes a complete section to mathematics.

Thomas Blundeville's M. Blundeuilles his Exercises, containing eight treatises³ presents information on the basic

¹12389.

²12389 is identical to the second half of 3156 by Blundeville.

³3147.

principles of cosmography, gives descriptions on the terrestrial and celestial globes, outlines a map by one Petrus Planicius to which Blundeville adds all new discoveries, explains how to construct Ptolemaic tables used in navigation, puts forward the primary principles of navigation and as well adds no less than twenty-six chapters on arithmetic. Blundeville's work on arithmetic is quite elementary. He outlines the basic laws using a straightforward question and answer format:

What is Arithmetike?

It is the art of counting or numbring by figures? What is to number by figures?

It is to expresse the value of any number in his proper characters and figures, which is called by a Latine name numeration.¹

Blundevill's work on navigation and geography becomes more interesting to the modern reader and one would think, to the Elizabethan reader as well. The following excerpt is a reasonable detailed description of Scotland:

Scotland is the North parte of this Iland, and is likewise inuironed round aboute with the sea, sauing on that side which it bordereth vpon England. This Country is not as fruitfull as Englande, not withstanding it is sufficiently provided of all things that is needfull for man's nutriment, it is watred with diuers armes of the Seas, and is indued with many mountains full of grasse, which serueth to feede their cattell, Edenburgh is the Metropolitane citie of this realme, wherin the K. keepeth his court. The Scottishmen are good Souldiers, which can endure scarsitie and the iniuries of the airg, and are very desirous to win honour.²

¹Ibid., Sig. B₁.

²Ibid., Sig. II₄.

Blundeville's comments on Scotland and its soldiers are quite favorable, a mood which might be in anticipation of the succession of Scotland's James VI to the English crown that followed some six years later.

In The nauigators supply,¹ William Barlow is concerned primarily with the instruments used in navigation. Barlow concentrates heavily on the correct use of the compass and stresses its invaluable nature through an anecdote concerning Sir Francis Drake. This noted sea leader, while on a voyage to Cuba in 1586, after being at sea for sixteen days found himself precisely in the identical place from which he set out. The moral of this tale is completed when the reader learns that a man on board who had knowledge of a compass and its use told Drake he was launched on a circular voyage but was rebuffed until the humorous rendezvous was completed. Barlow also relates methods of relying on the stars and sun for celestial guidance, methods used by all mariners long before the invention of the compass and other navigational instruments.

The final work in the category of navigation is Charles Turnbull's A perfect a. easie treatise of the vse of the celestiall globe.² This utilitarian work contains lists of the

¹1445.

²24338.

longitudes and latitudes and how "to finde the hower of the Sunne rising, or of his setting."¹ Generally, Turnbull's work is an introduction to astronomy, albeit a treatise that would aid many an Elizabethan mariner.

PHILOSOPHY

764. Aristotle. Problemata. The problems of Aristotle with other philosophers and phisitions. (R.)

4765. Case, John. Thesaurus Oeconomiae, seu commentarius in Oeconomica Aristotelis.

19083. Pacius, Julius. Institutiones logicae.

Three works from 1597 fall into the distinct category of philosophy. Two of these books are written in Latin, suggesting perhaps the Elizabethan public as a whole was not attuned to the profundities of the likes of Aristotle's.

A short, anonymously translated treatise by Aristotle entitled Problemata. The problems of Aristotle with other philosophers and phisitions² would probably find a place in the biological shelves of a modern library, for it discusses not the usual nebulous hypotheses of philosophy, but rather the particulars of anatomy and heredity. Aristotle discusses

¹Ibid., Sig. B₁^b.

²764.

the parts of the body:

...their nature, qualitie, propertie, and substance, which may bring thee in reading of it, if reade it thou wilt, no lesse delight than profit, nor no lesse profit than delight.¹

Julius Pacius' Institutiones logicae² concerns itself with the more traditional tenets of philosophy such as categories, logic, and syllogisms. Pacius relates for the Elizabethan Latinate scholar:

...guibus non solum vniuersa Organi Aristotelici sententia breuiter, methodice, ac perspicue continetur: sed etiam syllogismi hypothetici, & methodi, quorum expositio in Organo desideratur, & in vulgatis logicis aut omittitur, aut imperfecte traditur, plene ac dilucide explicantur.³

John Case, an Elizabethan scholar of the works of Aristotle, published Thesaurus Oeconomiae, seu commentarius in Oeconomica Aristotelis⁴ in which he comments upon the economics of Aristotle to express a meaningful and practical message to his contemporary Elizabethans. He comments on the importance of a strong agrarian contingent in an overall healthy economic community:

¹Ibid., Sig. A₂^b.

²19083.

³Ibid., Sig. A₁.

⁴4765.

Sed animadvertum hñc est, quòd tam ad familiam quàm ad civitatem cinservandam maximè sit necessaria agricultura: primùm, quia est iusta; secundò, quia est naturae consentanea; postremo, quia saluti civitatis est accómodata.¹

Of the three works on philosophy extant from 1597, only one deals with the study of metaphysics, while the other two reflect an Elizabethan thirst for more practical aspects of life, namely, economics and anatomy.

MISCELLANEOUS EDUCATION

444. Almanacks and Kalendars. Frende, Gabriel. An almanacke a. prognostication.

872. Assis of Bread. Here begynneth the boke named the assise of bread. (R.)

1182. Bacon, Roger. The mirror of alchimy.

1311. Bales, Peter. The arte of brachygraphie; the order of orthographie; the key of kalygraphie.

3394. Bossewell, John. Workes of armorie. (R.)

6216. Damiano, da Odemira. Ludus Scacchiae; Chess-Play.

11750. Gerard, John. The herball.

15685. Ling, Nicholas. Politeuphuia; wits commonwealth.

¹Ibid., Sig. C₁.

17916. Mihil, Mumchance. Mihil Mumchance his discoverie of the art of cheating.

18643+. Norden, John. View of London Bridge from East to West.

In this category of miscellaneous educational works, there are ten extant publications offering a smattering of advice on many subjects, ranging from playing chess to practicing alchemy.

John Norden's View of London Bridge from East to West¹ offers the reader a detailed description of this famous landmark and as well a labelled illustration of the bridge. Norden reports the bridge was completed in the ^eign of King John and measured eight hundred feet in length, thirty feet in breadth, and sixty feet in height. Norden also stresses the fact that the bridge is used as a dwelling place for many Londoners:

Ther inhabite vpon this bridge about 100 housholders wer also are all kinde of wares to be bought & sould. The houses are on eyther side so artificially combyned as the bridge seemeth not only a contynuall strete but men walke as vnder a ferme vaulte or lofte.²

In a work entitled The arte of brachygraphie; the order of orthographie; the key of kalygraphie,³ Peter Bales comments upon three different aspects of the art of writing. Un-

¹18643+.

²Ibid., Sig. A₁.

³1311.

der orthography Bales establishes the rules of true writing. Calygraphy is concerned with the rules for fair writing, while the section on brachygraphy is an introduction to shorthand or the rules for swift writing.

Bales' main concentration is upon the art of brachygraphy and he goes into some detail to assure the reader that his methods are both simple and effective. The Bales' formula for shorthand is based upon the substitution of Roman, Italian, and Greek letters for English words. Bales explains:

I haue reduced it wholly into one Alphabet of Roman and Italian letters: borrowing only from Orthographie a tittle or twaine, & from the Grecians a couple of accentēs.¹

Bales points out the advantages of his system, suggesting that along with improving one's memory, being able to copy down sermons and lectures quickly, and having the ability to copy books for private use, the time saving element of brachygraphy should be enough to convince any reader it is a worthwhile art to learn:

You may hereby note in the margent of this booke, more then is conteined in the Page: And you may write as much in one day by this brief arte as in a whole weeke by other writing.²

By reference to John Gerard's The herball,³ the Eliza-

¹Ibid., Sig. A_x.

²Ibid., Sig. B_{ii}.

³11750.

bethan horticulturalist would be enlightened on the various types of plants that flourished in 1597. Gerard presents descriptions of flowers, weeds, and grasses along with illustrations of several of the more popular plants. The Elizabethan thoughts on the virtues of tobacco are elucidated by Gerard and prove quite interesting to the modern reader:

It is good against poison, and taketh away the malignitie thereof, if the iuice be giuen to drinke, or the wounds of venemous beasts be washed therewith...It is a present remedie for the fits of the mother; it mitigateth the paine in the head called the Megram or Migraime that hath been of long continuance; and also for a colde stomacke, especially in children; and that it is good against the paines of the kidneies.¹

An English translation of an Italian book by H. Vidu entitled Ludus Scacchiae is the essence of Odemira da Damiano's Ludus Scacchiae: Chess-play.² Damiano praises the game of chess since it is

...not only void of craft, fraud, & guile, swearing, staring, impatience, fretting & falling out, but also breedeth in the players, a certaine study, wit, pollicie forecast & memorie.³

The author proceeds to explain various methods and rules to follow in order to undertake a successful chess match and as well advances an interesting comparison between

¹Ibid., Sig. S₈.

²6216.

³Ibid., Sig. A₂.

chess and war:

The King standeth in the field in the midst of his Army, & hath his Queene next vnto him & his nobilities about him, with his soldiers to defend him in the forefront of the battel.¹

Even the relaxed atmosphere of a chess-game is somewhat enlivened and disturbed by the Elizabethan reality of omnipresent war and international strife.

An author using the pseudonym of Mihil Mumchance is responsible for a work with the engrossing title of Mihil Mumchance his discoverie of the art of cheating.² Mumchance dedicates his work:

To all the Chiefe Cheator: in the gaming houses, as Bedlam, Colemanstreet, Morefields, Northhouse, Charterhouse, Schoolane, Westminster & all others, Mihil Mumchance sendeth greeting, and withall wisheth confusion to your damnable profession.³

Reading this dedication the idea behind this anonymous author's work becomes clear: to warn people about the dangers of gambling and the cheaters found in gambling circles.

Mumchance cautions the reader against the vile devices used in unlawful games like dicing. He points out the methods used by thieves in marketplaces and at fairs, and offers ad-

¹Ibid., Sig. A₂.

²17916.

³Ibid., Sig. A₂.

vice on how to escape the clutches of lewd women. Mumchance ends his tirade against cheating by emphasizing that once involved in such practices, the road to complete decadence is not far off:

The feate of loosing is easily learned, and as I tolde you in the beginning, that the Cheators beate and busie their braines onely about fraude and deceit, so cannot it bee chosen but those that giue themselues ouer to that kinde of life, must euery day forge out a newe point of knauery to deceaue the simple withal.¹

A short almanac by Gabriel Frende entitled An almanacke a prognostication² was published in 1597 and is categorized here under miscellaneous education since it offers general information for the reader on matters such as the changes of the moon, the different seasons and saints days. Frende's work is the type that an Elizabethan would refer to daily, much as people today consult a calendar.

An anonymous work called Here begynneth the boke named the assise of bread³ was published at least twenty times between 1528 and 1636. This useful work outlines the laws that bakers, innkeepers, vintners, and victualers were subject to in 1597. Also included in this Elizabethan consumer's guide are charts on the various prices of bread and wheat.

¹Ibid., Sig. E₁.

²444.

³872.

The measures used in weighing grains are explained and as well a charter of the penalties incurred for false weighing of ingredients while making bread is contained in the work.

The following lines on the laws governing a butcher illustrate the detail and preciseness which typify the work:

...that no Butchers should kill and sell vnto the subiects, any flesh of any cattel which were griued or infected with a disease called the Morren; nor kill and sell anie Bull or Bulles vnbaited, any Cowe or Kine great with Calfe, or neare caluing, any Ewe or Ewes with Lambe, or taking the Ramme, or any Sow with Pig or taking the Bore, vpon paine of amercement, at the discretion of the Officers hauing authoritie to enquire thereof.¹

Nicholas Ling exploits his printer's occupation by collecting various proverbs, phrases, and moral statements and publishing them all together in Politeuphuia: wits commonwealth.² Ling refers to his work as

A methodical collection of the most choice...select admonitions and sentences compendiously drawne from infinte variete, diuine, historicall, poetically, politique, morrall and humane.³

Containing such pithy phrases as "Heauen is Gods seate, the Earth his footstoole"⁴ and "Happy are the feete that bring

¹Ibid., Sig. F₂^b.

²15685.

³Ibid., Sig. A₂ - A₂^b.

⁴Ibid., Sig. B₃.

peace",¹ Ling's work is the Elizabethan equivalent of modern books compiling "quotable quotes".

In John Bossewell's Works of armorie,² illustrations and descriptions of various armorial bearings are featured. Bossewell explains the significance of different animals, birds, and designs found on popular coats-of-arms. In the following excerpt the author discusses the meaning behind the eagle, a prominent token in heraldry:

The first, and chief was the eagle, which hath to other Emperours appeared, as a signe or token of victorie, that should fortune to them in their warres.³

Since heraldry is closely linked with chivalry, it is not surprising that Bossewell fortifies his work through a reference to that most renowned figure of chivalry, King Arthur:

King Arthur, that mightie Conqueror, & worthy, had so great affection and loue to this signe, that hee left his Armes which he had before, wherein was figured 3. dragons, another of 3. Crownes, & assumed or took to his arms, as proper to his desire, a Crosse in a field vert: and on the first quarter thereof, was figured an Image of our Lady, with her sonne in her Armes. And bearing that signe, he did many maruelles in Armes, as in his bookes of Acts and valiant Conquests are remembered.⁴

¹Ibid., Sig. B₈^b.

²3394.

³Ibid., Sig. C₄.

⁴Ibid., Sig. C₆.

Certainly the rights to heraldry and a coat-of-arms were still an important mark of distinction in the Elizabethan era, as evidenced by William Shakespeare's desire to possess and his success in attaining his own heraldic device.

The final entry under miscellaneous education is concerned with that much discussed pseudo-science of alchemy. The work, accredited to Roger Bacon, is entitled The mirror of alchimy.¹ Bacon offers enticing advice on how to convert base metals into the precious metals like gold by making:

...a compound, a certaine medicine, which is called Elixir, the which when it is cast vpon mettals or imperfect bodies, doth fully perfect them in the verie projection.²

Probably the most revealing fact concerning Bacon's work is that although he lived in the thirteenth century, his ideas and statements on alchemy still inspired a credulous Elizabethan audience.

¹1182

²Ibid., Sig. A₃^b.

CHAPTER IV

TOPICAL PUBLICATIONS

3846. Broughton, Hugh. An answer unto the privy councell.

6284+. Darrell, John. The most wonderfull and true storie of a certain witch named Alse Gooderige.

12531+. Garth, Alexander. Most true and more admirable newes expressing the miraculous preservation of a young maiden of Glabbich.

14364. James I, King. Daemonologie, in form of a dialogue, etc.

18452. Netherlands - States General. Answer made by the noble lords of the States to the ambassador of Polonia.

19833. Phillip II, King of Spain. The edict and decree of Phillip, King of Spaine, touching the exchanging and buyings of money.

19842. Adelantado, de Castilla. Consideringe the obligation which his catholike magestie, etc.

21489. S., E. The discoverie of the knightes of the poste.

24118. Tooker, William. Charisma, siue donum sanationis.

Although many works from many categories are concerned with information that can be considered topical, there are nine

books that are more applicable to this special category than any other. The primary criterion in placing these books under this category, then, is that they cannot be conveniently placed in another grouping.

In An answer unto the privy counsell,¹ Hugh Broughton concerns himself with a subject that is undoubtedly topical in every age of recent history, namely, the preservation and expansion of Christianity. Broughton's work is more or less an advertisement of a request made by a rabbi in Constantinople to send someone skilled in Hebrew to argue with the Jews and hopefully convert them to Christianity. The enormous^{ness} of this difficult task is perhaps underestimated by both Broughton and the rabbi.

A rather humorous yet serious condemnation of the Elizabethan criminal element is the subject of a work entitled The discoverie of the knightes of the poste² written by an author identified only as E.S. The work is enhanced by geographical and topical references as the author reinforces his main theme of castigating crime:

As I traueiled towards Plimmoth, this last voyage, vpon my well approyed hacney, (ould Bayard of ten toes) it was my good lucke a little on this side Hounslowe, (just vpon the heath, where that villaine was hanged in chaines, that murdered the maiden in the wood...³

¹3846.

²21489.

³Ibid., Sig. A₃.

Although this anonymous critic's style is at times jocular and frivolous, his document on criminals is nevertheless quite sobering. This seriousness is evident as he defines "the knightes of the poste":

...that fraternity of falsehood, and fellowship of fraud, both reuer lightly passe out of the old byas, they are all in health, though voide of honesty: some are at liberty to seeke a dinner where they can get it: and some to spare shoe leather lies in prison.¹

Three of the nine topical books extant are concerned with that formidable enemy of England, Spain. One of the works, Answer made by the noble lords of the Estates to the ambassador of Polonia,² is a reaffirmation of the support of the Netherlands for England in its struggle against Spain while the other two works are accredited to King Philip of Spain, and naturally enough are favourable towards Spain.

The edict and decree of Phillip, King of Spaine, touching the exchanging and buyings of money³ is a translation first out of Spanish into French and finally into English. The import of this work is that the Spanish King is proudly acknowledging the spiritual and financial support of the Pope in the fight to advance the causes of Catholicism.

In a single page work attributed indirectly to Philip

¹Ibid., Sig. B₁.

²18452.

³19842.

of Spain and written by Adelantado of Castille entitled Consideringe the obligation which his catholike magestie, etc.,¹ the role of the martial strength of Spain as the defender of the Roman Catholic faith is supported. Adelantado of Castille was Philip's commander of the navy and army and in the following lines he outlines the dictates of his king:

And for the execution of his holy zeale, he hath commaunded me, that with the forces of sea and land, which be and shalbe at my charge, to procure all meanes necessary for the reduction of the sayd Kingdomes vnto the obedience of the holy catholike Romane church. In compliment of the which i declare and protest that the sayd forces only shalbe imployed for to execut this holy intēt of his catholike magesty directed only to the common good of the true religiō...²

Two topical publications from 1597 reveal a lively interest, if not a belief, in matters concerned with witchcraft and demonology.

A work printed in Scotland and written by James VI, later James I of England, entitled Daemonologie, in form of a dialogie, etc.,³ is divided into three sections, all of which deal generally with demonology. James comments on magic, necromancy, sorcery, witchcraft, and the spectral images and spirits that appear to afflicted victims.

¹19842.

²Ibid., Sig. A₁.

³14364.

James' deductions on why women are inspired by fiendish devils more than men at an astonishing ratio of twenty to one are outlined:

The reason is easie, for as that sexe is frailer then man is, so it is easier to be entrapped in these grosse snares of the Deuill, as was ouer well proued to be true, by the Serpents deceiuing of Eua at the beginning...¹

This royal author also delineates the varying types of demons that plague mankind:

That kinde of the Deiuls conuersing in the earth, may be diuided in foure different kindes, whereby he affrayeth and troubleth the bodies of men:...the first is, where spirites troubles some houses or solitarie places: The second, where spirites follows vpon certaine persons, and at diuers hours trouble them: The thirde, when they enter within them and possesse them: The fourth is these kinde of spirites that are called vulgarlie the Fayre.²

James ends his tract on demonology by insisting, in typically stern Elizabethan fashion, that anyone found guilty of practicing witchcraft should be put to the fire.

John Darrell's The most wonderfull and true storie of a certain witch named Else Gooderige³ actually contains two topical tales of Elizabethan witchcraft. The first story re-

¹Ibid., Sig. G₃.

²Ibid., Sig. I₁.

³6284+.

lates the life, arraignment, and conviction of a possessed woman from Darby. As usual, the witch admits her satanic afflictions under interrogation, an example of how the Elizabethan belief in witchcraft was perpetuated.

The second part of Darrell's work reports on his own exorcising of the fiends from one Thomas Darling, a thirteen year old victim of the witch, Alice Goodrich (Alse Gooderidge). Darrell is ardent in his emphasis that the boy was rescued from his possession by devils by a Protestant preacher (Darrell himself), for he is intent on injecting an anti-Catholic motif into the tale:

In a worde, I thinke there can scarcely be any instance shewed (the holy Scriptures excepted) whereby both the peeuish opinion, that there are no wiches, and the Popish assertions that only their priests can dispossesse, may be better controlled than by this.¹

The significance of both James of Scotland's and Darrell's works is that in 1597, witchcraft was a realistic issue that had to be extirpated.

A Latin publication by William Tooker, Charisma, siue donum sanationis,² is an historical vindication of the frequently brutal powers of the English sovereign. Elizabeth would have undoubtedly approved of such a work since her possession of power, by Tooker's theorem, was a verification of the valid-

¹Ibid., Sig. A₃.

²24118.

ity of her succession.

The final topical book is entitled Most true and more admirable newes expressing the miraculous preservation of a young maiden of Glabbich¹ and was written by Alexander Garth. The author relates the strange tale of a young girl, the daughter of John and Mary Johans, who in 1593 was afflicted with a mysterious disease that rendered her incapable of eating or drinking. Garth's main point in this interesting contemporary tale of this young lady of Glabbich is that she suffered no ill effects from her prolonged fasting, a phenomenon that the author attributes to the mercy and beneficence of Christ.

Although the majority of these works overlap into other categories, the fact remains that the Elizabethans of 1597 would read them with great interest as current affairs.

¹12531+.

CHAPTER V

GOVERNMENT PROCLAMATIONS, PUBLIC DOCUMENTS, AND LAW BOOKS

3824. Brook, Sir Robert. Ascuns novell cases de les ans et tempes le roy. (R.)
4341. Caesar, Sir Julius. The ancient state of the Court of Requests.
4908. Cecil, William, Baron Burghley. Ordinances for the order and government of the Hospitall at Stanford Baron.
6575. Demosthenes. Δημοσθένους Λογοιγέ [With the argument of Libanius].
8061. England-Proclamations. By the Queene. A proclamacion concernyng hattes. (R.)
- 8090+. England-Proclamations-Chronological Series. An acte for punishment of rogues vagabonds and sturdie beggers.
8256. England-Proclamations. Orders conceiued for the restraint of killing flesh.
8257. England-Proclamation. By the Queene. [Against excess in apparel.] 6 July, 1597 .
8258. England-Proclamations. Certaine notes out of the Statutes for dispensation. 23 July, 1597.
8259. England-Proclamations. By the Queene. Commaunding all persons to keepe peace towards Scotland. 13 August, 1597.

8260. England-Proclamations. By the Queene. [Against slanderous reports on the Lord Mayor]. 15 September, 1597.
8261. England-Proclamations. By the Queene. For stay of cariage of victual into Spaine. 27 September, 1597.
- 9208+. England-Public Documents. Causam explicatio quibus hoc anno 1597 serenissima regina permota est ad classem exercitumque instruendum atque emittendum aduersus Hispaniam.
9493. England-Statutes. Anno XXXIX. Reginae Elizabethae.
9494. England-Statutes. Anno XXXIX. Reginae Elizabethae.
(R.)
9903. England-Yearbooks. Anni regum, Edwardi quinti, etc.
11035. Fleetwood, William. Annalium Edwardi Quinti...Henrici Octavi elenchus. (R.)
15776. Littleton, Sir Thomas. Tenures-English. Lyttelton tenures in Englysshe. (R.)
16704. London. Orders and Regulations. The decree for tythes to be payed in London. (R.)
19640. Perkins, John. A profitable booke treating of the lawes of England. (R.)
19782. Perth Assembly. The questions to be resolut at the

conuention of the Estaits, etc.

21312. Romney, Marsh. The charter of Romney Marsh. Latin and English.

21877. Scotland. The laws and actes of parliament maid be King James the first and his successaurs.

21891. Scotland. The questions to be resoluit at the Conuention of the Estaits and Generall Assemblie.

22014. Scotland-Proclamations. A table of all the kinges of Scotland. (a table of the moueable feastes for 50 zeires to cum.)

22622. Skene, Sir John. De verborum significatione.

25269.1 West, William. The first part of Symboleography.

25277. West, William. Of Symboleography, the second part, newlye corrected.

The English legal system in 1597 was a heterogeneous mixture of elements from the Teutonic rules, the Celtic rules, Roman law, and the canon law of Christianity. These laws were augmented by the development of codes and legal practices stemming from the metamorphoses taking place in the life of England in the sixteenth century. Since the period was one marked by experiment and transition, the law books of 1597 re-

veal a society in constant flux.

English society was becoming familiar with the operations and powers of the court, a system that was replacing the medieval practices of private revenge. Retribution was no longer the prerogative of only the rich and the powerful, and as the Elizabethan citizen sought to exercise his legal rights, it follows that books on law were in demand. The publishers of books in 1597, astute businessmen that they were, fully capitalized on the need for law books by producing not only easily understood law books for the layman, but also highly technical works that only lawyers, judges, and students of law would utilize. One reason for such a turnover in law books was that since laws were constantly changing, or the lawyers' interpretations of a law were changing, in order to present up-to-date and valid documents, new books were constantly published. In 1597 there were twenty-eight law books published that are still extant.

Of the twenty-eight books placed in the category of "Government and Law", exactly half are proclamations, regulations, and statutes published in the name of England.

In a reprint entitled The decree for tythes to be payed in London,¹ the Elizabethan method of collecting taxes is outlined so that each citizen might know to whom the payment should be made and how much each person is required to pay:

¹16704.

That the Cittizens and inhabitants of the sayd City of London and Liberties of the same for the time being, shall yeerely without fraud or covin for euer pay their tithes to the Parsons, Vicars, and Curates of the sayd Citty, and their successours for the time being, after the rate haereafter following, that is to wit, of euery tenne shilling rent by yeare of all 2nd euerie house and houses, shops, warehouses, sellers, and stables, and euery of them, within the sayd citty and Lib-¹erties of the same sixteene pence half penny.

Proclamations were issued periodically, generally in the name of the Queen, by the Privy Council. They were meant to enforce a certain order or a mode of behaviour. One such proclamation outlines punishments for vagabonds and beggars² while another, Orders conceiued for the restraint of killing flesh³, details rules to be followed regarding eating meat during Lent. Flesh was not to be killed or eaten during Lent unless the meat was procured from a licensed butcher and then only by a special warrant. Imprisonment was the punishment for offenders; a warning that suggests such proclamations were designed not to be flouted.

Although concessions were slowly being won by the average citizen in 1597, many of the proclamations reflect the near-absolute authority of the Queen. In Against excess in

¹Ibid., Sig. A₃.

²8090+.

³8256.

apparel,¹ limitations are placed on the colour and material of everyday dress, a freedom taken for granted by the present-day reader but closely governed by the Queen and her Council in 1597. Status usually dictated what each person was entitled to wear. Earls, barons, and knights of the Garter were instructed to display purple as a predominant colour to signify their privileged rank.

In a proclamation published just seventeen days later, Against excess in apparel,² the Queen and Council apparently softened their stand somewhat and by way of Certain notes out of the Statutes for dispensations³ contradict their former proclamation by allowing servants to wear the livery given to them by their masters. This example gives the modern reader some idea why so many law books were published and why they were constantly being altered.

In a reciprocal proclamation to one published by the King of Scotland, Elizabeth I, in Commaunding all persons to keepe peace towards Scotland,⁴ instructs all of her subjects to live in peace and harmony with their northern neighbours. The Queen also makes the very sensible suggestion that the

¹8257.

²Ibid.

³8258.

⁴8259.

wardens and soldiers who guard the border with Scotland should be informed of the resolution.

In September 1597, the price of grain in London fell rather drastically, and since the Lord Mayor of London sold grain he was accused by many of effectively starting a "grain war". Elizabeth realized the inherent dangers of corruption or even talk of corruption and consequently published a proclamation entitled Against slanderous reports on the Lord Mayor.¹ The Queen defended the mayor and warns her subjects:

...some severe punishment shall be inflicted upon such offenders, to the example of all others, who for private malice and without cause shall presume to defame any public person.²

The law books of Elizabethan England were as vulnerable to contemporary events as any other book, and two proclamations from 1597 refer to the Spanish problem. In Causarum explicatio quibus hoc anno 1597 serenissima regina permota est ad classem exercitumque instruendum atque emittendum adversus Hispaniam,³ Elizabeth and her Privy Council explain the reasons why an army was aroused and sent out to battle the Spanish. Elizabethan politicians were as adept in propaganda matters as today's, and in this work they play heavily upon the pat-

¹8260.

²Ibid., Sig. A₁.

³9208+.

riotism, religious convictions, and very simply the physical fears of the English citizens as they excite the masses into a state of utmost hatred for Spain.

Arising from fear of an ever-impending invasion from Spain, a second anti-Spanish proclamation entitled For stay of cariage of victual into Spain¹ was published in 1597. It is noted in the proclamation that Spain has amassed a new fleet of war ships, that the Scots have rebelled against England due to Spanish intervention, and that the Duke of Savoy has invaded France. These facts suggested to Elizabeth that Spain was preparing to attack England and consequently she attempted to enforce an embargo against that powerful nation. Elizabeth orders that no grain or other food was to be sent into Spain and she instructs her admirals to arm their vessels and

...to impeach and arrest all ships that shall saile, either out of the East ports, or out of the Low countries with intention to passe to Spaine or Portugall, hauing on board any² such victuall or other prouisions of warre.

Internal as well as external problems threatened the security of England in 1597, and through a book of Statutes entitled Anno XXXIX. Reginae Elizabethae,³ the Parliament

¹8261.

²Ibid., Sig. A₂.

³9494.

of England, having convened from the twenty-fourth of October until the ninth of February, is attempting to alleviate these internal difficulties. Acts against allowing buildings and property to decay are included, as well as statutes governing the relief of the poor. Hospitals are ordered to be constructed to service the sick, and once again, the poor. The punishment of rogues and thieves, particularly those who claim the controversial right of "benefit of clergy" is stressed. Impersonation of a soldier or a sailor is revealed in these statutes as a serious crime. Monies for mending highways and repairing bridges in the areas of Newport and Carlion in Monmouthshire are appropriated, suggesting that in 1597 the complaints of the taxpayer differed little from today.

Undoubtedly, the most significant thing about all of these statutes is that they were released by Parliament, a fact that reflects the ever increasing role of the elected representative in the government of the country.

A proclamation written by Elizabeth's trusted first minister, William Cecil, Baron Burghley, entitled Ordinances for the order and gouernment of the Hospital at Stanford Baron¹ verifies a genuine concern for the unfortunate of Elizabethan society. The hospital was to be erected to treat the poor and the ill, although, as Cecil outlines, certain criteria

¹4908.

had to be met to insure eligibility. Those applying for instance:

...must be Christians, born in Northampton, Lincoln, or Rutland, dwelt there 7 yeares, must be 30 yeares old at least, no French pox victims and must pray regularly.¹

It seems the beneficence of the Queen, her Council, and her Parliament was not a wildly indiscriminate boon to be enjoyed by all and sundry in Elizabethan England.

There are four books on law extant from 1597 that pertain not to the law as it stood in 1597 but rather to the laws, statutes, and ordinances of previously reigning monarchs.

In a work written in Norman-French and Latin called Annalium Edwardi Quinti...Henrici Octavi elenchus,² William Fleetwood outlines all of the laws and legal decisions made throughout the reigns of Edward V, Richard III, Henry VII, and Henry VIII. Since Fleetwood's work is a meticulous study, listing in alphabetical order the decisions and laws made in the reigns of the four monarchs, it was probably designed to be studied by legal professionals and law students.

A similar study is carried out by Sir Robert Brook in Ascums novell cases de les ans et temps le roy H. 8, Ed. 6, et la roygne Mary.³ Although Brook died in 1558, he is one

¹Ibid., Sig. A₁.

²11035.

³3824.

of the most noteworthy writers of Elizabethan law books, having prepared abstracts of yearbooks until the time of his death.

A charter by King Henry VIII entitled The charter of Romney Marsh. Latin and English¹ is a brief but curious piece ordering the repairing and maintenance of a section of land by the sea labelled Romney Marsh. The work does allow the modern reader some insight into the manpower involved in carrying out such a task as draining and maintaining a marsh:

Our Lord the King hath giuen in charge to Henry of Barthonia that whereas iudgement ought to be done by foure and twenty lawfull men of Romeney marshe, to distreine vpon all those which haue lands and tenements in the sayd marshe, to repaire the walles and water-gauges of the same marshe, against the force of the sea, and inundation of other waters.²

In a work that is imperfectly copied entitled The ancient state of the Court of Requests,³ Sir Julius Caesar presents a brief treatise on the court of requests. Caesar delineates the origin and function of the court, and continues with a collection of records that illustrate the procedure of the court, ranging from the reign of Henry VII to that of Elizabeth I.

¹21312.

²Ibid., Sig. A₅.

³4341. The copy of Caesar's work is not complete and omits records pertaining to Henry VIII's reign.

Of the twenty-eight law books extant from 1597, five were published in Edinburgh, Scotland, and are concerned with Scottish law.

Two of these five Scottish law books postulate various legal questions that the courts might someday face. In a religious work labelled The questions to be resolut at the Conuention of the Estaits and Generall Assemblie¹ fifty-five questions are presented that must be considered by this learned group of law-makers. Questions such as "Can Excommunication be vsed aganis theiffis, murtheraris, vsuaris, or not payeris of their debtis"² and "May a simple Pastor exercise ony jurisdiction but consent of the maist pairt of his particular sessioun?"³ reveal that the basis for many of these delicate law problems is religion. In 1597 then, an attempt was being made to sort out the highly complicated and often contradictory areas of canon and civil law.

This identical problem of the possible conflicts of canon and civil law is discussed in a second work entitled The questions to be resolut at the conuention of the Estaits, etc.⁴ At this assembly an even more blatant question is asked

¹21891.

²Ibid., Sig. 4^b.

³Ibid., Sig. 3^b.

⁴19782.

that again directs attention to the possible conflicts between church and state:

So it the King seuerally, or the Pastor seuerallie, or baith coniunctim, that suld establish the actis anent the externall gubernatioun of the Kirke, or quhat is the forme of their conjunction to mak Lawis?¹

Sir John Skene's De verborum significatione² is a much needed exposition on the difficult words and terms in law. The lay reader might find some problems with Skene's work since it was written in Latin, a fact that suggests his primary audience was meant to be judges, lawyers, and students of law.

A proclamation entitled A table of all the kinges of Scotland³ does not dictate laws, rules or injunctions but is simply a collection of the histories of all the kings of Scotland. The title-page of the work includes a reference to the laws and acts of Parliament made under James I and all the succeeding kings but the work itself deletes these pages.

A second work, this one actually called The laws and actes of parliament maid be King James the first and his successours⁴ lists the laws, and acts passed by the various par-

¹Ibid., Sig. II₃.

²22622.

³22014.

⁴21877.

liaments throughout Scottish history. Once again the work is a rather formal and technical affair, suggesting it was written for legal experts to study precedents.

As well as the technical law books that were published exclusively in 1597, some books were of sufficient merit to warrant republication year in and year out and became more or less classics in the field of law. One such standard law book was Sir Thomas Littleton's Lyttelton tenures in Englishe.¹ Although his book was first published as early as 1525 and had been known to the legal profession for decades, its popularity had not abated by 1597. Littleton, an influential member of the Inner Temple, is now ranked with legal authorities such as Glanvil² and Coke.³

Littleton's work is written essentially for lawyers and stresses the principles and doctrines of common law. He sums up the land laws that were written by lawyers in the Middle Ages, yet succeeds in rendering the work practical by adapting those ancient laws to the rapidly changing English

¹15776.

²Ranulf de Glanvil, Sheriff of Yorkshire between 1163 and 1170. Appointed as Henry II's ambassador to Flanders in 1177, he served in the capacity of Henry's Prime Minister and carried out many social and legal reforms.

³Sir Edward Coke (1552-1634), a student of municipal law, wrote many models for students in law and in his monumental The Reports discussed actual legal cases.

legal scene. Littleton's book comments extensively on the very real problems facing Elizabethan landowners. A typical example follows:

And in such case where the son purchaseth land in fee simple, and dieth without issue, they of his blood on the fathers side shall inherite as heire vnto him, before any of the blood of the mothers side...Also if there be three brethren, and y^e middle brother purchaseth lād in fee simple and dyeth without issue, the elder brother shall haue the land by descent & not the younger.¹

Much of the practical value in Littleton's work is due to the many definitions of legal terms he supplies, a service undoubtedly appreciated by the fledgling Elizabethan lawyer. On tenures he writes:

Tenure in Socage is where the tenaunt holdeth of his Lorde the tenauncie by certaine seruice for all manner of seruice²... Tenure in Burbage is where an ancient Borough is, of the which the King is lord, and they that haue tenements within the borough hold of the King their tenements, that euery tenant for his tenement ought to pay to the King a certaine rent by yeare.³

It would be no exaggeration to say that Littleton's Tenures was the best received law book of the year and probably the century, since between 1525 and 1627 no less than at least twenty-four editions were published.

¹Ibid., Sig. A₃.

²Ibid., Sig. D₂.

³Ibid., Sig. E₃^b.

The final four law books to be discussed that are extant from 1597 are more general than the highly technical works previously discussed.

John Perkins' A profitable booke treating of the lawes of England¹ undertakes the formidable task of discussing all English laws dealing with grants, exchanges, doweries, surrenders, and reservations. Perkins' work is not quite so technical as other law books of the year, and consequently would appeal to the layman as well as legal professionals.

A book entitled Δημοσθένους Λόγοι² is a second work that would appeal to the readers of law in a less practical way since it deals with the legal theories of a pre-Christian Greek law expert, Demosthenes.

The last two books studied here are by William West and both discuss "symboleography". In his initial work, The first part of Symboleography,³ West explains precisely what symboleography consists of:

Symboleography which may be termed the Art, description or image of instruments, Or, the paterne of Praesidents, or, the Notorie or Scriuener.⁴

¹19640.

²6575.

³25269.1.

⁴Ibid., Sig. A₁.

In his subsequent book, Of Symboleography, the second part, newlye corrected,¹ West offers his reader four treatises. The first discusses fines and indictments, the second treats "common recoueries," the third is on offences and indictments, and the final portion of the book presents advice on compromises and arbitruments.

It is clear that Elizabeth, her Council, and her Parliament constructed laws to cover a wide variety of social, economic, political, and religious situations. The legal publications of 1597, especially the proclamations and public documents, both reflected and contributed to the character of the year.

CHAPTER VI

DEDICATIONS

A majority of the books published in 1597 contain dedications to notable Elizabethans. The Queen, the Archbishop of Canterbury, members of the Privy Council, and prominent nobles such as Henry Wriothesley, George Carey, and Robert Dudley all prompted dedications.

In 1597, because the writer's literary efforts would not be rewarded through royalties, his very survival largely depended upon a system of literary patronage. But what were the aims and desires of the second half of this literary partnership, the patron? The motives that led men to act as patrons of literature, to sponsor and support the activities of writers have been variously ascribed. One assertion is that the principle of noblesse oblige motivated influential and wealthy aristocrats to contribute to the preservation of art and literature. Perhaps the patron hoped that his own eternal fame might result from the astute sponsoring of a writer. Another theory is that the patronage of letters could give the patron a powerful political weapon that might be exploited in the acquisition and exercise of power.

Dr. Eleanor Rosenberg suggests that in Queen Elizabeth's court the members of the Privy Council divided amongst themselves the responsibility of protecting and advancing writers of various types of work that would serve useful political ends, or at least benefit the nation as a whole.¹

Elizabeth was indeed still "Gloriana" in 1597, and yet she received only seven dedications in the 250 books extant from that year. Dr. Rosenberg comments upon this apparent discrepancy and explains that unlike her immediate successors, Elizabeth took no part in the political patronage of writers. Even in literary affairs, Elizabeth remained a clever, shrewd politician and chose not to present herself openly as the motivating force behind any piece of propaganda, even though she might approve of its point of view.

It was not chiefly parsimony that kept her from the patron's trafficking; her enriching of her favorite courtiers shows that she could be generous when she chose. Rather it was both temperament and policy. Her way was not the direct way; even more characteristic than her love of power and her fondness for flattery was her indirection. How much more magnificent to be the recipient of spontaneous praise than to bid for it in the market! And how much more discreet to have her dearest causes served by propaganda which she herself did not sponsor rather than to appear openly as the motivator. If the thing went wrong, no one could blame her. If she changed her mind about it, she could withdraw. If it succeeded, she would get the credit after all.²

¹Eleanor Rosenberg, Leicester: Patron of Letters, (New York: Columbia University Press, 1955), p. 10.

²Ibid., p. 8.

Elizabeth then, only in rare cases, consented to have her name head a dedication, and even then the author was usually a prominent protege of one of her own nobles.¹

One should note that the dedicatory epistles in 1597 were not mere ornaments or literary embellishments; they served very practical and real purposes. The growing size of the reading public, the imposition of censorship regulations, the wider proliferation of books, and an increasing number of writers all presented problems to the author. To solve these problems the writer turned to the patron. The point to be made here is that in 1597 the writers of dedications within the patronage system seemed to be convinced of the benefits to be derived from a patron's approbation.

Since the system of patronage demanded that the dedicatee be capable of meeting the needs of the dedicator, epistles were generally reserved for the highest echelons of Elizabethan society. The following chart shows the most popular dedicatees in 1597:

¹Ibid., p. 9.

TABLE V
DISTRIBUTION OF DEDICATIONS, 1597

<u>Name</u>	<u>Title</u>	<u>Number of Dedications</u>
John Whitgift	Archbishop of Canterbury	11
George Carey	II Baron Hunsdon	7
Elizabeth I	Queen	7
Robert Devereux	II Earl of Essex	5
William Cecil	Baron Burghley	4
Thomas Egerton	Viscount Brackley, Lord Chancellor	4
Edward Russell	II Earl of Bedford	4
Julius Caesar	Judge	3
Robert Dudley	Earl of Leicester	3
William Peryam	Judge	3

It is certainly significant that a total of 199 dedications are found in the extant works of 1597. This formidable number verifies that the dedicatory epistle was a firmly established practice in the publishing industry of 1597.

INDEX OF DEDICATEES

The following index of dedicatees contains the names and identifications of all known dedicatees for all the extant publications, whether first editions or reprints, of the year 1597. It shows relationships among dedicatees, patrons, writers, translators, editors, and printers, and indicates the frequency of dedications to the dedicatees. The dedicator's name is given where it is known. A question mark indicates that there is doubt about the dedicator. The letter (R.) indicates the work is a reprint. An asterisk (*) indicates that the book was dedicated to more than one person and is mentioned again under the names of the other dedicatees.

The description of the identification of the dedicatees follows those in Index of Dedicatees and Commendatory Verses in English Books Before 1641 by Franklin B. Williams, Jr., and is the highest rank held by the individual during his lifetime. The rank was not necessarily that of 1597.

Anderson, Sir Edmund, Judge.

Clever, William. 5412+.

Lok, Henry. (*) 16696. (epistle)

Andrewes, Lancelot, Bishop of Winchester.

Lok, Henry. (*) 16696. (epistle)

- Bacon, Anthony, Diplomatist.
 Bacon, Francis. 1137.
- Baynham, Joseph, of Westbury. (Vis. Gloucs.)
 Gifford, George. 11871 by bookseller
 (wife is also mentioned).
- Bertie, Peregrine, XI Baron Willoughby.
 Lok, Henry. (*) 16696. (epistle)
- Blount, Charles, Earl of Devonshire.
 Lok, Henry. (*) 16696. (epistle)
- Bodenham, John, Anthology publisher.
 Ling, Nicholas. 15685.
- Bourne, Francis, of Doddington. (Vis. Kent)
 Foord, John. 11127.
- Bowes, Eleanor (Musgrave), wife of Robert,
 Ambassador.
 Lok, Henry. (*) 16696. (epistle)
- Bowes, Sir Jerome, Ambassador.
 Desainliens, Claude. 6759. ?(R.)
- Bowes, Sir William, Ambassador.
 Perkins, William. 19735+.
- Breckman, Abraham, 'Middelburg merchant'.
 Clapham, Henoeh. 5346.
- Bromley, Sir Thomas, Lord Chancellor.
 Fleetwood, William. 11035. (R.)

Brooke, William, X Baron Cobham.

Lok, Henry. (*) 16696. (epistle)

Burgh, Thomas, V Baron Burgh.

Holborne, Anthony. 13562.

Lok, Henry. (*) 16696. (epistle)

Byrd, William, Composer.

Morley, Thomas. 18133.

C., Signora E., presumably Caryll.

Tofte, Robert. 24097.

Caesar, Sir Julius, Judge.

Perkins, William. 11279.

Perkins, William. 19663. (R.)

and his wife.

? 17231. (by bookseller).

Carey, Elizabeth (Spenser), wife of George, II

Baron Hunsdon.

Lok, Henry. (*) 16696. (epistle)

Playfere, Thomas. 20016. (R.)

Carey, Elizabeth (Tanfield), wife of Henry,

I Viscount Falkland.

Drayton, Michael. 7193.

Carey, George, II Baron Hunsdon.

Bales, Peter. 1311.

Dowland, John. 7091.

Lok, Henry. (*) 16696. (epistle)

- Morley, Thomas. 18126.
- Playfere, Thomas. 20021. (R.)
- ? 24335.
- Warner, William. 25087. (R.)
- Carey, Katherine (Knyvett), wife of Sir Edward,
Master of Jewel House.
- Lok, Henry. (*) 16696. (epistle)
- Carew, George, I Earl of Totnes.
- Mendoza, Bernardino de. 17819.
- Carew, Richard, Antiquary.
- Lok, Henry. (*) 16696. (epistle)
- Cecil, Elizabeth (Brooke), wife of Robert,
I Earl of Salisbury.
- Lok, Henry. (*) 16696. (epistle)
- Cecil, Robert, I Earl of Salisbury.
- Lok, Henry. (*) 16696. (epistle)
- Sturtevant, Simon. 23411+.
- Cecil, William, Baron Burghley.
- Bossewell, John. 3394. (R.)
- Gerard, John. 11750.
- Lok, Henry. (*) 16696. (epistle)
- Smith, Henry. 22722. (R.)
- Clifford, George, III Earl of Cumberland.
- Lok, Henry. (*) 16696. (epistle)
- Clifford, Margaret (Russell), wife of George,

III Earl of Cumberland.

Lok, Henry. (*) 16696. (epistle)

Perkins, William. 19724.8.

Cooke, F., of Egginton, Derbys.'

Presse, Simon. (*) 20207.

Cromer, William, of Tunstall, d. 1598. (Vis. Kent)

Foorde, John. (*) 11127.

D., Lady.

Lok, Henry. (*) 16696. (epistle)

Dearing, John, Gent. [of Kent].

Foorde, John. (*) 11127.

Devereux, Frances (Walsingham), wife of Robert,

II Earl (previously Sidney).

Lok, Henry. (*) 16696. (epistle)

Devereux, Robert, II Earl of Essex.

Barlow, William. 1445.

L.,T. 15111.

Lok, Henry. (*) 16696. (epistle)

Norden, John. 18614.

Stockwood, John. 23281.

Drury, Sir Dru, Courtier.

Foord, John. (*) 11127.

Dudley, Anne (Russell), wife of Ambrose, Earl of

Warwick. [She is sometimes called Mary].

Lok, Henry. (*) 16696. (epistle)

Dudley, Robert, Earl of Leicester.

Blundeville, Thomas. 3156. (R.)

Damiano, da Odemira. 6216. (R.) (by book-seller).

Grisone, Frederico. 12389. (R.) (pt. 2 of 3156).

Dyer, Sir Edward, Courtier and poet.

Lok, Henry. (*) 16696. (epistle)

Edwards, John [of Kent].

Foord, John. (*) 1127.

Egerton, Elizabeth (More), wife of Thomas,

I Viscount.

Lok, Henry. (*) 16696. (epistle)

Egerton, Thomas, Viscount Brackley, Lord Chancellor.

Agatharchides. 196.

Dove, John. 7087.

King, John. 14976.

Lok, Henry. (*) 16696. (epistle)

Elizabeth I, Queen.

Dering, Edward. 6677. (R.)

Guillemeau, Jacques. 12498 by editor.

Hunnis, William. 13978. (R.)

Ive, Paul. 14290.

Lok, Henry. 2765=16696.

More, Sir George. 18071.

- Ubalдини, Petruccio. 24482.
- Fagg, Edward, Gent. [of Kent] .
- Foord, John. (*) 11127.
- Feilding (Felding), Basil, Ancestor of II Earl of Denbigh.
- Becon, Thomas. 1766+. (R.)
- Finch, Sir Henry, Serjeant-at-law.
- Foorde, John. (*) 11127.
- Fortescue, Sir John, Chancellor of Exchequer.
- Lok, Henry. (*) 16696. (epistle)
- Francis I, King of France.
- Calvin, Jean. 4426. (R.) (from foreign edition).
- Gibson, Anthony, Groom of the Chamber.
- ? 16857. (by bookseller).
- Goodyer, Sir Henry, Literary patron.
- Drayton, Michael. 7193.
- Gray, Andrew, VII Lord Gray.
- Duncan, Andrew. 7353.
- Greville, Fulke, I Baron Brooke.
- Lok, Henry. (*) 16696. (epistle)
- Gyllyver, I., 'of Egginton, Derbys.'
- Presse, Simon. (*) 20207.
- Harc., Ed., 'London merchant.'
- Gurth, A. 12531+.

Harington, Anne (Kelway), wife of John, I Baron Harington of Exton.

Drayton, Michael. 7193.

Hart, Sir John, Lord Mayor.

Dering, Edward. 6716.

Herbert, Mary (Sidney), wife of Henry, II Earl of Pembroke.

Breton, Nicholas. 3632.

Lok, Henry. (*) 16696. (epistle)

Herbert, Sir William, of Swansea, d. 1609.

Desainliens, Claude. 6743.

Herbert, William, I Baron Powis.

Breton, Nicholas. 3713.

Heveningham, Sir Arthur, of East Anglia, d. 1630.

Chrysostom, John. 14633.

Hoby, Sir Edward, Controversialist.

Foorde, John. (*) 11127.

Hoby, Mary (Carey), wife of Sir Edward.

Lok, Henry. (*) 16696. (epistle)

Howard, Charles, I Earl of Nottingham.

Lok, Henry. (*) 16696. (epistle)

Vaughan, William. 24607.

Howard, Henry, I Earl of Northampton.

Drayton, Michael. 7193.

Howard, Lord William, d. 1640.

Johnson, Richard. 14678.

- Hutton, John, Esq. ? of Cambridge .
 Gifford, Georhe. 11848a? =11862+ .
- James V, King of Scotland.
 Lindsay, Sir David. 15664. (R.)
- James I (VI), King.
 Rollock, Robert. 21285.
 ? 21877. (by editor).
- Johnston, John, Scottish poet.
 Rollock, Robert. 21285. (epistle)
- Johnson, R., 'of Egginton, Derbys.'
 Presse, Simon. (*) 20207.
- Killigrew, Sir Henry, Diplomatist.
 Lok, Henry. (*) 16696. (epistle)
- Knight, R., 'of Egginton, Derbys.'
 Presse, Simon. (*) 20207.
- Knightley, Sir Valentine, of Fawsley. d. 1618.
 Perkins, William. 19712. (R.)
 Perkins, William. 19754. (R.)
- Knollys, William, I. Earl of Banbury.
 Lok, Henry. (*) 16696. (epistle)
- Leighton, Cecilia (Knollys), wife of Sir Thomas,
 Captain of Guernsey.
 Lok, Henry. (*) 16696. (epistle)
- Lennard, Henry, XII Baron Dacre.
 Yonge, Nicholas. 26095.

Lennard, Margaret (Fiennes), Baroness Dacre.

Topsell, Edward. 24128. (R.)

Lumsden, James, Laird of Airdrie, near Glasgow.

M., J. 17138.

Lyon, William, Bishop of Cork.

Top, Alexander. 24122.

Manwood, Sir Peter, Antiquary.

Foorde, John. (*) 11127.

Markham, Robert, of Cottam, father of Gervase.

Markham, Gervase. (dedicated by son to
father). 17348. (R.)

Martin, Gregory, Translator, unnamed sisters of.

Markham, Gregory. (Martin was translator of
the work). 17504. (falsely dated).

Matthew, Tobie, Archbishop of York.

Lok, Henry. (*) 16696. (epistle)

? 25195.

Monson, Sir Thomas, I Bt.

Drayton, Michael. 7193.

Moyle, Robert, of Bake, father of John. [and his wife].

Lok, Henry. (*) 16696. (epistle)

Noel, Henry, Courtier.

Turnbull, Charles.. 24338. (R.)

North, Roger, II Baron North.

Lok, Henry. (*) 16696. (epistle)

Norris, Sir John, Soldier.

Lok, Henry. (*) 16696. (epistle)

Owen, Thomas, Judge.

Simeon, Metaphrastes. 22555.

Oxenbridge, John, Bookseller.

Margaret, of Angouleme. 17323. (epistle)

Palmer, Sir Henry, Naval commander.

Foorde, John. (*) 11127.

Parker, William, XIII Baron Morley.

Drayton, Michael. 7193.

Parr, Helena (Suavenburgh), wife of William,

Marquis of Northampton.

Lok, Henry. (*) 16696. (epistle)

Partherich, William, of Eastry. (Vis. Kent.)

Foord, John. (*) 11127.

Paulet, William, I Marquis of Winchester.

? 21602. (R.)

Percy, Dorothy (Devereux), wife of Henry,

III Earl of Northumberland.

Petau-Maulette, Geneuaefue. (*) 19793.

Percy, Lady Lucy, sister of Sir Josceline, brother

of Henry, III Earl of Northumberland.

Tofte, Robert. 24097.

Peryam, Sir William, Judge.

Lok, Henry. (*) 16696. (epistle)

- Perkins, William. 19696+. (R.)
- Perkins, William. 19743. (R.)
- Petre, William, II Baron Petre.
Blanchardine. 3126. (R.)
- Philpot, Sir George, of Compton, Hants.
Weelks, Thomas. 25205.
- Poley, Anne (Jermyn), wife of Sir William of
Boxted, Suff.
Kirbye, George. (*) 15010.
- Popham, Sir John, Chief Justice.
Lok, Henry. (*) 16696. (espistle)
- Puckering, Sir John, lord keeper.
West, William. 25277.
- Radcliffe, Frances (Sidney), wife of Thomas,
III Earl of Sussex.
Hunnis, William. 13978. (R.)
- Radcliffe, Robert, V Earl of Sussex.
Lok, Henry. (*) 16696. (epistle)
- Raleigh, Sir Walter, Commander and author.
Lok, Henry. (*) 16696. (epistle)
- Redman, William, Bishop of Norwich.
Gardiner, Samuel. (*) 11573.
- Rich, Penelope (Devereux), Lady Rich, subsequently
Blount.
Lok, Henry. (*) 16696. (epistle)

- Petau-Maulette, Genenuefue. (*) 19793.
- Russell, Edward, III Earl of Bedford.
- Drayton, Michael. 7193.
- Perkins, William. 19703. (R.)
- Perkins, William. 19702. (R.)
- Perkins, William. 19712. (R.)
- Russell, Elizabeth, Maid of honour, daughter of
John 'Lord Russell'.
- Lok, Henry. (*) 16696. (epistle)
- Russell, Lucy (Harington), wife of Edward,
III Earl of Bedford.
- Drayton, Michael. 7193.
- Russell, William, I Baron Russell of Thornhaugh.
- Lok, Henry. (*) 16696. (epistle)
- Sackville, Thomas, I Earl of Dorset.
- Case, John. 4765.
- Lok, Henry. (*) 16696. (epistle)
- Salisbury, Sir John, of Lleweni, father of
Sir Henry. I. Bt.
- Parry, Robert. 19338.
- Sandys, Edwin, Archbishop of York.
- Parsons, Robert. (*?) 19366. (R.)
- Scrope, Philadelphia (Carey), wife of Thomas,
X Baron Scrope.
- Lok, Henry. (*) 16696. (epistle)

- Sims, John, of Charde, Soms. or possibly
 Symes, John, of Poundsford. Vis. Soms.
 Pinner, Charkes. 19945.
- Slygh, R., 'of Egginton.'
 Presse, Simon. (*) 20207.
- Somerset, Anne (Russell), wife of Henry,
 I Marquis of Worcester.
 Lok, Henry. (*) 16696. (epistle)
- Sonds or Sands, Sir Michael, of Throwley, Kent.
 Foord, John. (*) 11127.
- Southwell, Elizabeth (Howard), wife of Sir Robert,
 Lady of the Privy Chamber.
 Lok, Henry. (*) 16696 (epistle)
- Southwell, Richard, Father of Robert.
 Southwell, Robert. 22969.
- Spenser, Edmund, Poet.
 S., I., or J. 21499. (by editor).
- Stanhope, John, I Baron Stanhope.
 Lok, Henry. (*) 16696. (epistle)
- Stanley, Sir Edward, of Winwick, Lancs.
 Middleton, Christopher. 17866. (by printer).
- Stanley, Elizabeth (Vere), wife of William,
 VI Earl of Derby.
 Lok, Henry. (*) 16696. (epistle)
- Stanley, Ferdinando, V Earl of Derby.
 Greene, Robert. 12225. (R.)

St. Leger, Sir Anthony, of Ulcombe, grandson of
Lord-deputy of Ireland having same name.

Foord, John. (*) 11127.

T., A., of Royal Exchange, charitable puritan.

Payne, John. (*?) 19489.

Talbot, Gilbert, VII Earl of Shrewsbury.

Lok, Henry. (*) 16696. (epistle)

Theophilus [mask for a good Christian, cf. Acts i,1].

Carpenter, John. 4664.

Topsfield, Henry, Grocer. (as Tapsfield)

Morley, Thomas. 18125.

Upton, John and Nicholas, [of Kent].

Foord, John. (*) 11127.

Vere, Edward, XVII Earl of Oxford.

Lok, Henry. (*) 16696. (epistle)

Lyly, John. 17075. (R.)

Vere, Sir Francis, Soldier.

Lok, Henry. (*) 16696. (epistle)

Walsingham, Sir Francis, Statesman.

? 2062. (from earlier foreign editions)

(R.)

West, Anne (Knollys), wife of Thomas,

II Baron of De La Warr.

Pinner, Charles. 19946.

West, William, I Baron De La Warr.

Lyly, John. 17060. (R.)

Whitgift, John, Archbishop of Canterbury.

Broughton, Hugh. 3862. (epistle)

Broughton, Hugh. 3862a. (R.)

Gardiner, Samuel. (*) 11573.

Harvard, Simon. 12920. (R.)

Lively, Edward. 16609.

Lok, Henry. (*) 16696. (epistle)

Lok, Henry. 16696, L² Presentation Epistle.

Lopes, Duarte. 16805. [? second issue only].

Pie, Thomas. 19900.

Sparke, Thomas. 23021.

Williams, John. 25722.

Wilson, Thomas, Secretary of state.

Augustine, Saint. 944.1. (R.)

Wingfield, Sir Edward, Soldier, of Carnew, Wicklow,
d. 1638.

Beard, Thomas. 1659.

Woodhouse, Frances (Jermyn), wife of Sir William
of Norfolk.

Kirbye, George. (*) 15010.

Wriothsley, Henry, III Earl of Southampton.

Tatius, Achilles. 90.

Lok, Henry. (*) 16696. (epistle)

Wyndham, Francis, Judge.

Blundeville, Thomas. 3147 from 3145. (R.)

Young, Francis and wife Susan, 'of Brent Pelham,
Herts.'

Palmerin, de Oliva. 19158. pt. II.

Zouche, Edward, XI Baron Zouche.

Lok, Henry. (*) 16696. (epistle)

CHAPTER VII

TRANSLATIONS AND TRANSLATORS

Thirty-four of the publications extant from 1597 are translations from works in other languages. Latin, French, Spanish and Italian are the languages that were most frequently translated into English in 1597.

Edward Lively, the translator of A true chronologie of the times of the Persian monarchie,¹ explains why he (and undoubtedly other translators) take pains to translate works from other languages:

In English rather then in Latine I haue chosen to set foorth this treatie; for no other cause in the world but one. That as my own Countryemen in their natiue language, by reason of Mathew Beroald the first broacher of the New Chronologicall History of the Persian Empire, translated into English, and some other bookes, doe reade the wrong, in danger thereby to be seduced: So likewise in the same their mother tongue, by this my paines they may see the right, & to hold themselues therin from going astray.²

Propaganda often inspired translators, as seen in W.P.'s work that outlines the overthrow of Spanish forces by

¹16609.

²Ibid., Sig. A₄.

the French in A true and perfecte discourse of the ouerthrow of certaine companies of Burgonions.¹ Although the English were not directly involved in this battle against their arch-enemy, it would be viewed, as W.P. wisely calculates, as a moral victory.

The sheer popularity of a certain work might also dictate the fact that it should be translated. Sir Thomas More's Utopia² was translated into English by Ralph Robinson so that more than Latin scholars might benefit from the learned statesman's monumental work. A similar motive for translating is reported by an anonymous translator of Aristotle's Problemata:³

I haue therefore thought good, to giue thee in a knowen toong, this little booke, written by the deepest of all Philosophers, who teacheth the vse of all the parts of a mans bodie, their nature, qualitie, propertie, and substance, which may bring thee in reading of it, if reade it thou wilt, no lesse delight than profit, nor no lesse profit than delight.⁴

Religious instruction were often taken from other languages, as the theologians of 1597 believed that much good might result from positive instruction regardless of its source. John Thorius, in a translation from Dutch,⁵ verifies this idea as he writes

¹4115+.

²18069.

³764.

⁴Ibid., Sig. A₂^b.

⁵25195.

to the Bishop of Durham:

My good lord, Receive into your protection this heuenlie wedding, which was written in the Almaine tongue verie manie yeares past; & falling into my hands about sixe yeares since, while I was in the low countries; the reading of it did leaue so much good liking in mee, that I then out of my hand vntertooke this translation.¹

Of the thirty-four works translated in 1597, eleven of these are from Latin. Ten books are translated from the French while three each were initially written in Italian and Spanish. Hebrew, Greek, and Dutch are the sources of six translations, with each language contributing two books. One translation, that by Gerard Legh,² finds its source in simple "ancient authors" and "the holy scriptures." Such diversity in the sources of these translated books indicates that the English reader of 1597 was subject to knowledge and information far outside the limits of works written originally in English.

¹Ibid., Sig. A₄.

²15392.

INDEX OF TRANSLATORS

The following index lists all of the translators with their respective works extant from 1597. A question mark indicates there is doubt about the language from which a work was translated. The letter (R.) indicates that the publication is a reprint of an earlier work.

Beard, Thomas.

1659, French.

Blundeville, Thomas.

12389, (R.) Italian.

Broughton, Hugh.

2786, (R.) Hebrew.

Burton, William.

90, Greek.

Goubourne, John.

3178+, French.¹

Hartwell, Abraham.

16805, Spanish.

Hendrickson, Albert.

17673, Dutch.

Hoby, Edward.

17819, Spanish.

Legh, Gerard.

15392, (R.) (?)

¹originally translated from Latin to French by Anthony Gerin.

Lively, Edward.
 16609, Latin.

M., H.
 7263, French.

Markham, Gervaise.
 19793, French.

Munday, Anthony.
 19158, Italian. (?)

P., W.
 4115+, French.
 19833, French.¹

Paywell, Thomas.
 21602, (R.) Latin.

Odemira, Damiano da.
 6216, (R.) Italian.

Polonum, Philip.
 80, Hebrew. (?)

Robinson, Ralph.
 18096, (R.) Latin.

Rogers, Thomas.
 939.1, (R.) Latin.
 944.1, (R.) Latin.
 951.1, (R.) Latin.

¹first translated out of Spanish into French, translator unknown.

Rowe, Robert.

14633, Latin.

Thorius, John.

25195, Dutch.

Tofte, Robert.

749, Latin.

Thompson, L.

2168, Latin. (?)

Valera, Cypriano de.

4426, French.

Unidentified Translators.

764, (R.) Greek.

3942+, Latin. (?)

12498, French.

15353, Latin. (?)

17323, French.

22993, Spanish.

24769, (R.) French.

APPENDIX A

CATALOGUE OF PRINTED BOOKS, 1597

For the sake of brevity, several abbreviations have been used in this catalogue. They are consistent with the abbreviations used in the Short-Title Catalogue and with those in William Warner Bishop's A Checklist of American Copies of "Short-Title Catalogue" Books.

- A - Aberdeen University, Aberdeen
- C - Cambridge University Library, Cambridge
- C² - Trinity College, Cambridge
- C³ - Emmanuel College, Cambridge
- C⁸ - Jesus College, Cambridge
- CH - Chapin Library, Williamstown, Massachusetts
- D - Trinity College, Dublin
- D² - Marsh Library, Dublin
- DLC - Library of Congress, Washington, D.C.
- DUR³ - Cosin Library, Durham
- E - National Library of Scotland, Edinburgh
- E² - Edinburgh University
- EHN - New College, Edinburgh
- F - Folger Shakespeare Library, Washington, D.C.
- Hd - Harvard University Library and Law Library, Cambridge, Massachusetts
- Hn - Henry E. Huntington Library, San Marino, California
- ICU - University of Chicago Library, Chicago, Illinois

L	- British Museum, London
L ²	- Lambeth Palace, London
L ¹¹	- Public Record Office, London
L ¹⁴	- British and Foreign Bible Society, London
L ¹⁵	- St. Paul's Cathedral, London
LINC	- Lincoln Cathedral, Lincoln
LNU	- University of London, London
LNUU	- University College, University of London, London
M	- John Rylands Library, Manchester
MRCH	- Chetham's Library, Manchester
N	- Newberry Library, Chicago, Illinois
NIC	- Cornell University, Ithaca, New York
NNUT-Mc	- McAlpin Collection, Union Theological Seminary, New York
NY	- New York Public Library, New York
O	- Bodleian Library, Oxford
O ⁶	- Worcester College, Oxford
WH	- W. A. White Library, New York
Y	- Yale University, New Haven, Connecticut

Asterisks are used with reference to printers' devices and title-page borders. Numbers used are consistent with those used by McKerrow, and McKerrow and Ferguson in their volumes dealing with these subjects.

An asterisk `(*)` following a McKerrow device number or a McKerrow and Ferguson title-page border number indicates that the publication is not included in the listings of publications using the particular device or

title-page border. A double asterisk (**) indicates that the publication is included in the particular listing in the appropriate book dealing with that device or title-page border

34. A., G. Spiritually grammar. 8°. Gabriel Simson. 1597. D(shelfmark not provided).

Roman with italic. A - D⁸. Some Latin.

This catechism surveys the eight parts of speech and makes analogies between the bases of grammar and the basic tenets of a good Christian life. The main tenor of this work is the complete humbleness and obedience that a true Christian must practice before God.

80. Abraham, Aben Hassan, the Levite. Haec sunt verba dei. Praecepta in monte Sinai data Judaeis. 4°. J. Legat. 1597. L(1020, f.1).

Roman with italic. Marginalia. 9⁴, A - H⁴. Latin with some Greek.

A collection of comments on the Bible with particular emphasis on the Psalms and Deuteronomy. The book also contains dates of Jewish festivals.

90. Achilles Tattius. The most delectable history of Clitiphon and Leucippe. Tr. W. B. Urton. 4°. T. Creede for W. Mattes. 1597. Ent. 5 April 1597. C(Syn. 7. 59. 107).

Roman with italic. A - U⁴. Pagination. Some Latin. Device 299 (*).

This work outlines the history of Europa, concentrating upon the arrival of Panthia and Leucippe from Byzantium. The history then becomes more of a tale of love and woe as Clitiphon falls in love with Leucippe. This book also contains a discourse on women, stressing their proper roles in society and the chaos that results when this restricted existence is not followed.

196. Agatharchides. Agatharchides et Memnon is historicum quae supersunt. Gr. a. Lat. (tr. R. Brett). 2 pts. 8°. Oxoniae, J. Barnes. 1597. Hn(60615).

Greek with roman and italic. *⁸, A - I⁸. Pagination, Latin Greek, and Hebrew.

This work written in Latin and Greek is a history of Agatharchides of Cnidus, a Greek historian and geographer.

444. Almanacks and Kalenders. Frende, Gabriel. An almanacke a. prognostication. 8^o. R. Watkins and J. Robertes. 1597. L(P.P. 2465).

Black letter with roman and italic. A - C⁸. Signatures only. Illustrations. Titlepage border 170 (*).

Frende's almanac contains advice on a variety of subjects that might aid the Elizabethan in daily living. He comments upon the changes of the moon, the saints' days that should be observed, and adds a useful section on the characteristics of the seasons in different geographical locations.

749. Ariosto, Ludovico. Two tales translated out of Ariosto by R T[ofter]. 4^o. V. Sims. 1597. F(STC 749) (imperfect).

Roman and italic. K - N⁴. Signatures only. Some Latin.

Only a portion of Ariosto's two tales are available to the reader here. The work is written in eight line stanzas and features two highly moralized stories, one in dispraise of men and the other in disgrace of women.

764. Aristotle. Problemata. The problems of Aristotle with other philosophers and phisitions. (Anr. ed., the third of four, 1595-1607.) 8^o. A. Hatfield. 1597. L(8460. aaa. 20).

Roman and italic. Marginalia. A - R⁸. Some Greek.

A collection of the philosophical statements of Aristotle as well as the comments of physicians on the particulars of anatomy. The intriguing idea of genetics and the effect of environment on a person's physical makeup is touched upon by the author. The nature, qualities and properties of the parts of the human body are discussed as well.

798. Arthington, Henry. Provision for the poore out of the storehouse of God's plentie. 4^o. T. Creede. 1597. Hd (1105. 61).

Black letter with roman and italic. Marginalia. A² - B⁴, B - F⁴. Device 299 (*).

Arthington's book is undoubtedly inspired by the Elizabethan reality of famine. He is suggesting that those who suffer the pains of hunger are being punished for their evil deeds and particularly for not confessing their grievous sins to God, who is portrayed in Arthington's book as an omnipotent avenger

who has shut up His ears to the woeful cries of the starving sinners.

872. Assise of Bread. Here begynneth the boke named the assise of breade. (Anr. ed., the ninth of twenty, 1528?-1636.) 4^o. 1597. Hd(BR 1735. 55. 25).

Black letter with roman and italic. Marginalia. A - F⁴. G². Signatures only. Some Latin. Tables.

This utilitarian work, designed mainly for magistrates, contains prices of wheat, breads, meats, and wines. It surveys laws that must be followed by bakers, innkeepers, vintners, and butchers. Also, the book stresses that penalties for false weighing of ingredients in the making of bread are severe and outlines what these punishments are.

939.1. Augustine, Saint. S. Augustine's manuel. Tr. T. Rogers. (Anr. ed., the third of five, 1581-1604.) 12^o. P. Short. 1597. F(STC 939.1).

Roman with italic. Marginalia. A - E¹². Pagination. Some Latin. Colophon. Device 214 (*).

Rogers' translation of St. Augustine's work stresses the perpetual glory and immortal peace that awaits mankind after death. This devotional tract emphasizes the popular Elizabethan theme that the soul of man shall be loosed from its earthly prison and find eternal happiness once it is reunited with God.

944.1. Augustine, Saint. A pretious booke of heauenlie meditations. Tr. T. Rogers. (Anr. ed., the second of seven, 1581-1640.) 12^o. P. Short. 1597. F(STC 944.1).

Roman with italic. Marginalia. A - K¹². Pagination. Colophon. Some Latin. Device 214 (*).

St. Augustine is concerned again with the afterlife in this meditation work. He stresses the forgiving nature of God, the infinite wisdom of God and the fact that He cannot be found by the outward senses but must be approached on a personal, internal basis. It is only through this spiritual meditation, according to St. Augustine, that eternal peace can be found.

951.1. Augustine, Saint. A right Christian treatise entituled S. Augustines praiers, etc. Tr. T. Rogers. (Anr. ed., the third of five, 1581-1604 .) 12^o. P. Short. 1597. F(STC 951.1).

Roman with italic. Marginalia. A - K¹², L⁴. Pagination. Some Latin. Device 214 (*).

St. Augustine emphasizes the wretched and undeserving nature of man in this work, while glorifying the mercy and wisdom of God. The book is primarily a series of prayers to the heavenly Father asking for guidance and forgiveness.

1137. Bacon, Francis, Viscount St. Albans. Essayes Religious meditations. Places of perswasion and disswasion. 8^o. J. Windet for H. Hooper. Ent. to H. Hooper 5 February 1597. Hn (56269).

Roman with italic. A - G⁸. Pagination. Some Latin.

In this meditative work, Francis Bacon offers advice on choosing friends, suitors, and followers. He instructs the reader to weigh material objectively and not to be overcome by an author's prejudices. As well Bacon comments upon the value of history, philosophy, and poetry. In his conclusion, Bacon stresses that honour and an irreproachable reputation are the two goals to be strived for in life.

1182. Bacon, Roger. The mirror of alchimy. 4^o. T. Creede for R. Olive. 1597. Ent. to T. Scarlet 26 May 1593. Hn (35023).

Roman with ialis. A - L⁴. Pagination. Colophon. Some Latin. Device 299 (*).

Bacon's work reflects a general belief in the pseudo-science of alchemy. He defines what alchemy is and teaches how to transform metals into gold and other precious metals. Bacon stresses that alchemy is a science and not merely a poor man's dream in this intriguing work.

1311. Bales, Peter. The arte of brachygraphie; the order of orthographie; the key of kalygraphie. 8^o. G. Shawe and R. Bower. 1597. Ent. to E. Bullifant and A. Hatfield 10 November 1599. O (8^o. B. 76. Axt. 1).

Roman with italic. A - E⁸. Signatures only. Some Latin. Table.

This interesting work outlines the Bales' method of taking and writing shorthand. Bales insists that if the reader follows his directions he will be able to write as quickly as a man can speak. The method Bales used is to convert English words to Italian, Roman, and Greek letters.

1337.1. Balmford, James. A short catechisme comprizing the principall points of the Christian faith. 8^o. F. Kingston for R. Boyle. 1597. NIC (Rare 13v. 4510. A₂. B19 #1).

Not available for this study.

1445. Barlow, William. Archdeacon of Salisbury. The Nauigators supply. 4^o. G. Bishop, R. Newberry and R. Barker. 1597. Ent. 6 June. Hn (60413).

Roman with italic. Marginalia. a - b⁴, A - L⁴. Signatures only. Some Latin.

Barlow's work is the marine's guide to sailing in 1597. He outlines the instruments used in navigation with special emphasis being given to the use of the compass. Barlow's book also contains many general comments on geography and cosmography.

1659. Beard, Thomas. The theatre of Gods judgements: or, a collection of histories. Tr. T. Beard. 8^o. A. Islip. 1597. Ent. 27 November 1596. Hn (60344).

Roman with italic. Marginalia. A - Gg⁸. Pagination. Some French. Table. Device 226 (*).

Beard's treatise is a translation out of French concerning the judgements of God upon transgressors of His sacred commandments. This book contains fifty-one chapters dealing with Biblical stories and how they apply to daily life.

1766+. Becon, Thomas. Salve for a sicke man. 8^o. Peter Short for the assignes of Richard Day. 1597. EHN (A 25336).

Black letter with roman and italic. Marginalia. A - U⁸, Aa - Cc⁸. Pagination. Tables.

Becon instructs all faithful Christians how to conduct themselves when ill. In this religious treatise Becon states that in time of sickness, patience and thankfulness to God must be expressed. Becon also includes advice on how to prepare oneself to die in a godly manner.

2062. Bible. Latin. Testamenti veter's biblia sacra, quibus etiam adiunximus noui testamenti libros. Tertia cura F. Iunii. (A reissue with reprint of the first sheet.) 4^o. Exud. G. B(ishop), R. N(ewbery) and R. B(arker). O. (shelfmark not available)

Roman and italic. Marginalia. 9 - 9⁴, A - O⁴, Aa - Ss⁴, Aaa - Ppp⁴, Aaaa - Xxxx⁴, Aaaaa - Xxxxx⁴, A - Z, Aa - Kk⁸. Pagination. Latin and Greek. Tables. Illustrations. Border 148 (**).

This Bible, written in Latin, is a reproduction of a 1597 edition of the Bible which includes all of the books of the Old and New Testaments.

2158. Bible. English. The bible, etc. Geneva . 8^o. Deputies of C. Barker. 1592. N.T., 1597 . L¹⁴. (Herbert 211).¹

Black letter. Marginalia. - 4 T⁸, A - E⁸ F⁶, A - Z⁸, Aa - Zz⁸, Aaa - Hhh⁸ Iii², *⁴, Kkk - Yyy⁸ Zzz¹⁰, A - L⁸ M⁴. Table. Device 194 (*).

This Bible is a close reprint of STC 2148 (Herbert 197), a Geneva Bible of 1588.

2168. Bible. English. The bible, etc. Geneva: Tomson . 8^o. Deputies of C. Barker. 1597. L¹⁴. (Herbert 235); L (464. C.5(1,2)).

Roman with italic. Marginalia. 6, A - Z⁶, Aa - Zz⁶, Aaa - Ooo⁶, Aaaa - Nnnn⁶, Aaaaa - Zzzzz⁶. Foliation. Colophon. Some Latin. Tables. Illustrations. Device 300 (*).

This translation by Tomson contains not only the text of the Bible but also tables of weather which Tomson proudly boasts are brought up to date. An appeal for Protestant unity is made as the Bible is dedicated to the brethren of England, Scotland, and Ireland.

¹Herbert numbers are those assigned by A. S. Herbert in his Historical Catalogue of Printed Editions of The English Bible 1525-61. (London: The British and Foreign Bible Society, 1968).

2169. Bible. English. The bible, etc. Geneva . 8^o. Deputies of C. Barker. 1597. L¹⁴ (Herbert 234); L (3035. p. 11(2)).

Black letter with roman and italic. Marginalia. P², A - Z⁸, Aa - Zz⁸, Aaa - ZZ⁸, P², A - K⁸, L². Pagination. Colophon. Some Latin, Greek, Hebrew, and Chaldean. Tables. Border 159 (*).

This Bible contains in addition to the standard books of the two testaments, an almanac, a calendar and a prayer book with a psalter. Two tables complete the work. Compiled in alphabetical order, the first table contains an interpretation of the Hebrew, Greek, Latin, and Chaldean words found in the Bible. A second table interprets some of the principal phrases in the Bible.

2170. Bible. English. The bible, etc. Geneva. With concordance. 8^o. Deputies of C. Barker 1597. L¹⁴ (Herbert 236).

Roman and italic. Marginalia. A - Z⁸, Aa - Zz⁸, Aaa - Vvv⁸. Plus psalms in meter A₂ - A⁸, B - C⁸, D₁₋₅. Tables. Illustrations.

This appears to be a reprint of Bible 229 in Herbert. Number 229 is a Geneva Bible in octavo from 1596. This work is an imperfect copy, wanting all before G₂ and many other leaves.

2171. Bible Geneva. 4^o. Deputies of C. Barker. 1598. (N.T. is dated 1597 and colophon 1598.) L¹⁴ (Herbert 244).

Black letter with roman and italic. Marginalia. P⁸, A - E⁸, F⁸, A - Z⁸, Aa - Zz⁸, Aaa - Hhh⁸, Iii², *⁴, Kkk - Yyy⁸, Zzz¹⁰, A - L⁸, M⁴. Colophon. Some Latin, Greek and Hebrew. Tables.

This Geneva version of the Bible is a reprint of number 165 in Herbert from 1580. The work includes the answers to certain theological questions as well as tables explaining critical phrases and matters necessary for a favorable instruction of the reader.

2172. Bible. English. The bible, etc. Geneva; Tomson. 4^o. Deputies of C. Barker. 1598 (1597). L¹⁴. (Herbert 244); L (3051. cc. 6(2)).

Black letter with roman and italic. Marginalia. *⁴, Kkk - Yyy⁸, Zzz¹⁰, A - K⁸, L². Colophon. Some Greek. Border 159 (*).

A reprint of Herbert 194 from 1587, this Bible is the earliest Bible which contains only a revised New Testament by Tomson. The New Testament is enhanced by brief summaries and expositions by Tomson as well as a question and answer format dealing with predestination.

2401.3. Bible. English. Psalms. The psalter. With the morning and evening prayer. 8^o. Deputies of C. Barker. F. (STC 2401.3).

Black letter with roman and italic. Marginalia. A - K⁸. Signatures only. Colophon. Some Latin. Border 162 (*).

Adapted from the Psalms of David. This work concentrates upon prayers to be either sung or said in churches. As well, it contains day by day instructions for morning and evening prayers for a one month period.

2491. Bible. English Psalms. Metrical Versions. The whole booke of psalmes. 8^o. J. Windet for assignes of R. Day. 1597. L(464. C. 5. (3)).

Roman and italic. A - H⁶. I⁵. Pagination. Some Latin. Music. Border 76B (**).

This metrical version of the Psalms is an imperfect copy with everything after Psalms 133 missing. The work contains a treatise by Athanasius the Great concerning the use and virtue of the Psalms.

2492. Bible. English. Psalms. Metrical Versions. The whole booke of psalmes. Collected, etc. (Anr. ed.) 16^o. J. Windet for assignes of R. Day. 1597. D(cc. h. 14. N^o. 2.).

Roman with italic. Marginalia. A - Y⁸. Pagination. Some Latin. Tables. Music.

Included in this metrical rendition of the Psalms are two prayers that depict two Elizabethan theological characteristics. One is a prayer against the devil, translated out of St. Augustine, and the second is a prayer for the protection of Her Majesty, Queen Elizabeth.

2492^a. Bible. English. Psalms. Metrical Versions. The whole booke of psalmes. (Anr. ed.) 16^o. J. Windet for assignes R. Day. 1597. C³. MB. (shelfmarks not available).

Roman with italic. Marginalia. A - Y⁸. Pagination. Some Latin. Tables. Music.

This work is a reprint of STC 2492.

2786. (Herbert 237). Bible. English. Prophets. Daniel Daniel his Chaldie visions a. his Ebrew; both tr. after the original by H. Broughton. (Anr. ed.) 4^o. 6 Simpson. 1597. L. (T. 812 (4)).

Black letter with roman and italic. Marginalia. *⁴, A - P⁴. Signatures only. Colophon. Some Hebrew and Greek. Tables. Border 141.

Translated by Hugh Broughton, an eminent Hebraist, this work offers all of the chapters of Daniel along with a commentary by Broughton. The book also contains a summary of all of the graces and accomplishments of Daniel.

2894++. Bible. New Testament. English. Geneva. Tomson. 8^o. Deputies of C. Barker. 1597. NY (Herbert 242).

Black letter with roman and italic. Marginalia. A - Z⁸, Aa - Nn⁸. Some Greek.

This work is another translation of the New Testament by Tomson. (see STC 2172).

2895. (Herbert 239). Bible. English. New Testament. Geneva. Tomson. 8^o. Deputies of C. Barker. 1597. L¹⁴ (Herbert 239).

Black letter with roman and italic. Marginalia. a⁸, A - Z⁸, Aa - Nn⁸. Some Latin. Tables. Map.

This adaptation of a 1580 version of the Bible (Herbert 165) stresses the profits and rewards of leading a Christian life. This popular edition of the Bible also features a table offering interpretations of some of the more critical portions of the most popular book in 1597.

3126. Blanchardine. The most pleasaunt historye of Blanchardine and the faire Eglantine. Paraphrased by T.P. Goodwine. (Anr. ed., last of two, 1595-1597.) 4^o. G. Shaw for W. Blackwall. 1597. Ent. 20 May 1595. O (Douce frag. e. 42). (Sheet B only).

Black letter with roman. B - B⁴. Pagination. Some Latin.

A tale of romance and chivalry that features the noble knight Blanchardine and his virtuous wife Eglantine is found in this book included in the Prose fiction section of 1597. Although the copy is imperfect, enough remains to gain the import of Blanchardine's work. This valiant warrior and his loyal spouse are pictured as floating through the calm waters of life, impregnable to all strife and woe. The book ends with a chapter describing the practices and sports of the couple's fair son, Raimbald.

3147. Blundeville, Thomas. M. Blundeville his Exercises, containing eight treatises. 4^o. J. Windet. 1597. Hn (95582).

Black letter with roman and italic. A - Z⁸, Aa - Zz⁸, Aaa - Ddd⁸. Foliation. Some Latin, some Greek. Tables. Illustrations. Devices 243a (*), 282 (*).

The eight treatises of Thomas Blundeville deal generally with cosmography, astronomy, geography, and navigation. Blundeville's work also includes a section on arithmetic in which he offers an introduction to that study, beginning with its definition and progressing to elementary geometry. As well, Blundeville presents a revised map for mariners and navigators which features all the territories and islands recently discovered.

3156. Blundeville, Thomas. The fawer chiefyst offices belonging to horsemanshippe. (Anr. ed., the fifth of six, 1565-66 1609). 4^o. P. Short. 1597. O(4^o. B. 31. Art.).

Black letter with roman and italic. A - Y⁸, Aa - Hh⁴. Foliation. Some Latin. Tables. Illustrations. Border 121 (**).

Blundeville's utilitarian work is designed to aid all those involved in horsemanship. The author offers advice on breeding, training, riding, and finally, curing horses that are diseased. Blundeville's book takes on a militaristic touch as he impresses upon the reader the value of a good horse to a soldier and the inevitable superiority of an army that has many fit horses.

3178+. Boccaccio, Giovannie. Afffrican and Mensola. 4^o. Ia.(mes) R(oberts) for William Blackman. 1597. O^o(LR47).

Black letter with roman and italic. A - L⁴. Foliation. Some Italian and some French.

Affrican and Mensola are the two main figures in this tragic love story by Boccaccio. Mensola, a nymph of Diana and therefore forbidden to love a mortal is enamored of Affrican. The pair engage in a love affair from which Mensola emerges with child. Due to the overwhelming shame, Affrican commits suicide, Mensola abandons the child and is turned into a river. Boccaccio ends this tragic tale on a positive note by indicating that the abandoned son, Pruneo, lived on to start the line of the noble Florentines.

3299. Book. A book of cookerie; otherwise called the good huswifes handmaid for the kitchen. (Anr. ed., the second of two, 1594-1597.) 16^o. E. Allde for E. White. 1597. L(1037. C. 1. (4)).

Black letter with roman and italic. A - *⁸, A - B⁸, C⁴.
 Pagination. Some Latin. Tables.

This housewife's handbook gives instruction on cooking, carving, sewing, and distilling certain syrups and sweet-waters. Specific directions are offered for making soups and sauces for various meats. A table of contents features recipes for sundry items that might appeal to an Elizabethan cook or housewife.

3394. Bossewell, John. Worke of armorie. 3 bks. (Anr. ed., the second of two, 1572-1597.) 4^o. H. Ballard. L(9904. C. 35 (1)).

Black₄ letter with roman and italic. Marginalia. 8⁴. A - D⁸. E - Z⁴. Foliation. Some French and Latin. Tables. Illustrations. Device 322 (**).

Bossewell's work outlines a formula that all those who would aspire to be of gentle blood must follow. He describes the virtues found in nobility, and offers advice on how these traits of distinction might be harnessed. The shape of the work is marked by flowing ostentation and is adorned further by several passages of verse.

3478. Bradford, John. Bradford's breades, contayning godly meditations. 16^o. E. Allde. 1597. F(STC 3478).

Black letter with roman and italic. A - C¹⁶, D⁴. Pagination. Some Latin.

Included in this collection of John Bradford's work are prayers for obtaining faith, for repentance, for the remission of sins,

and other religious matters. Bradford stresses throughout the work the ability of prayer to mitigate the wrath of God.

3487. Bradford, John. Godly meditations vppon the ten commaundmentes. 8o. E. Allde. 1597. Ent. to J. Allde, 1 July 1578. F(STC 3487).

Black letter with roman and italic. A - Z⁸, Aa - Dd⁴.
Foliation.

Meditations on the Lord's Prayer, the Ten Commandments, and the Last Judgement make up this Puritan preacher's work. God is portrayed as a wrathful avenger, and an eternity of fire and endless pain await all sinners according to Bradford. The author also offers a word on the matters of predestination and predilection, insisting that many are chosen to ascend to Heaven long before the world began.

3631. Breton, Nicholas. The arbour of amorous deuises. 4o. R. Johnes. 1597. Ent. 7 January 1594. Hn (14115).

Roman with italic. A - G⁴. Signatures only.

This book on courtly protocol is meant for young Elizabethan gentlemen. It contains sweet conceits and pleasant fancies which might instruct the young courtier in matters pertaining to the courtship and love of fair ladies.

3632. Breton, Nicholas. Auspicante Cehaua. Maries exercise. 8o. T. Este. 1597. Ent. 30 December 1595. L(C.37.a.56).

Roman with italic. A - D⁸. Foliation. Colophon. Some Latin.

This tract of devotional literature is a series of prayers that are adapted from specific situations taken from the Bible. One of the better known prayers would be that of Mary Magdalene's weeping at the sepulchre of Christ; taken from John 16.

3634. Breton, Nicholas. Brittons boure of delights. (Anr. ed., the second of two, 1591-1597.) 4o. R. Johnes. 1597. Hn(14108).

Roman with italic. A - F⁴. Signatures only. Some Latin. Illustrations. Device 273 (*).

This anthology of verse is a collection of poems, epitaphs, pastorals and sonnets selected from sundry authors. Several of Breton's own poems are eulogies in praise of popular Elizabethan figures such as Sir Philip Sidney.

3705. Breton, Nicholas. The will of wit, wits wil, or wils wit. 4^o. T. Creed. 1597. Ent. to W. Wright 7 September 1580, to Creed 20 October 1596. Hn(61823).

Black letter with roman and italic. Marginalia. A - U⁴. Pagination. Some Latin. Tables. Errata. Device 299 (*).

Breton's work is a series of tales which are highly moral in tone. His chapters include a dialogue between Anger and Patience, and a second between a scholar and a soldier, both meant to guide the Elizabethan in the ways of the world. Breton ends his work with a chapter entitled "The Physician's Letter" which warns the reader of the dangers of excessive eating and drinking.

3713. Breton, Nicholas. Wits trenchmour. 4^o. J. Roberts for N. Ling. 1597. Hn(53270).

Black letter with roman and italic. A - F⁴. Signatures only. Some Latin.

Another piece of didactic literature, this book features a dialogue between a scholar and an angler. The work is punctuated with humour and satire, and in the end the scholar is pictured as being analogous to a fool who feeds his fancy with false allusions, while the angler emerges as a sensible and realistic individual.

3824. Brook, Sir Robert. Ascuns nouell cases de les ans et temps le roylt. 8, Ed. 6, et la roygne Mary. (Anr. ed., the fourth of six, 1578-1625.) 8^o. J. Yetsweirt. 1597. Hn(53682).

Black letter with roman. Marginalia. A - P⁸. Foliation. French. Colophon. Tables.

Sir Robert Brook was one of the most noteworthy writers of Elizabethan law books, and in this work he lists the cases that were extant from the reigns of Henry VIII, Edward VI and Mary I. He cites many authorities while dealing with cases that vary from disturbing the peace to murder.

3846. Broughton, Hugh. An answer unto the privy councell.
4^o. Basil, C. Waldkirch. 14 December 1597. F(STC 3846).

Roman and italic. A⁴. Signatures only. Some Greek and Hebrew.

This brief work by Broughton reports on a request made by a rabbi in Constantinople to have Queen Elizabeth send a scholar skilled in Hebrew to argue with the Jews and hopefully convert them to Christianity. Broughton mentions Edward Barton as a possible candidate for this mission. The work also features elaborate praises of Elizabeth I and Sir Francis Drake.

3862. Broughton, Hugh. An epistle to the learned nobilitie of England touching translating the bible. 4^o. Middleburgh, R. Schilders. 1597. C(Syn. 59.61).

Roman with italic. Marginalia. A - G⁴. Pagination. Some Latin. Tables.

In Broughton's epistle touching the translating of the Bible, he is primarily concerned with insuring that translators produce a true and pure rendition. Broughton instructs all translators to study the terms of the ancients so that the sense of their words will not be lost. Broughton also states that the translator must remain objective in his work and not colour the translation with personal prejudices.

3862a. Broughton, Hugh. An epistle to the learned nobilitie of England touching translating the bible. (Anr. ed.) Text, title 1. 1 'Nobility' for 'Nobilitie'. 4^o. Middleburgh, R. Schilders. 1597. C(Syn. 7.59.61).

Roman with italic. Marginals. A - G⁴, H². Pagination. Some Latin. Tables.

Broughton's reprint is the same as STC 3862 except for an additional two pages having a request for the Archbishop of Canterbury to call in a corruption of Broughton's commentaries upon Daniel in a former work, (probably STC 2786).

3942. Bruno, Vincenzo. A short treatise of the sacrament of penance. 12^o. Douay. 1597. L(3936.a.2).

Roman with italic. A - E¹². Pagination. Some Latin. Tables.

Allison and Rogers indicate that Bruno's work was printed secretly in England. Bruno was a priest of the Society of Jesus and this fact along with his insistence that sins can only be remitted through the medium of a priest would make him and his work unpopular with English Protestant authorities and readers alike.

3942+. Bruno, Vincenzo. A short treatise of the sacrament of penance. With the manner of examination of conscience for a generall confession. Wherevnto is added another treatise of confession. A translation. 12°. n.p. 1597. L²(1597. 12. (6)).

Roman and italics. Marginalia. A⁸, B⁴, C - F¹², G⁶. Some Latin. Pagination. Tables.

This work was also printed secretly, probably in England. Again Bruno accents the Roman Catholic formula for the forgiveness of sins and the receiving of the sacraments. Father Bruno is careful to emphasize that an everlasting hell awaits all those who do not follow these methods of penance.

4115+. Burgundions. A true and perfect discourse of the overthrow of certaine companies of Burgonions. 4°. E. Allde for C. Burbie. 1597. L(C. 114. d. 5. (4)).

Black letter with roman and italic. A⁴. Signatures only. Some French.

This brief anti-Spanish work outlines the defeat of an army of Spanish sympathizers on 4 August, 1597. The author stresses that although 300 Spanish sympathizers were slain and 120 were taken prisoners, not one Frenchman was killed. These figures suggest this work is primarily a propaganda piece.

4341. Caesar, Sir Julius. The ancient state of the Court of Requests. Anon. 4°. London, privately printed. 1597. Hn(61103).

Roman with italic. F⁴, A⁴. Pagination. Device 300 (*).

All that survives of this imperfect law book are the acts, orders, and decrees of King Henry VII. These records are taken from the archives of the court, referred to as the Court of Requests in Elizabethan England.

4387a. Calvin, Jean. The catechisme of manner to teache children the christian religion, etc. Anr. ed., the ninth of twelve, 1556-1628. 8^o. Middleburgh, R. Schilders. 1597. NY(STC 4387a).

Roman with italic. Marginalia. A - C⁸. Foliation. Pagination. Titlepage MF 146B* (new late date).

This popular elementary catechism is meant to instruct the child in the ways of God. It surveys the Ten Commandments, the sacraments, and comments upon certain passages from the Bible. As well, Calvin's work presents prayers for the child to say before meals, before studying or before beginning work. Like other catechisms, it is based on a question and answer format with the minister asking the questions and the child supplying the correct answers.

4426. Calvin, Jean. Institucion de la religion christiana. Tr. C. de Valera. 4^o. Richardo del Campo. R. Field. 1597. O. C. I(700. i. i).

Roman with italic. Marginals. *⁸, A - Z⁸, An⁸ - ZZ⁸, Aaa⁸ - Ttt⁸, Vvv⁶, aaaa⁸ - cccc⁸, dddd². Spanish. Tables. Device 222 (*). Errata.

Calvin's work is translated into Spanish by Cypriano de Valera with the hope of attracting and converting Roman Catholics to Protestantism. Calvin's appeal to the potential Protestant is quite typical; namely, that grace and peace will result if the true religion is followed.

4664. Carpenter, John, minister. A preparatiue to contentation. 4^o. T. Creede. 1597. Ent. 7 March. Hn(59150).

Roman with italic. Marginalia. A⁴, b², a⁴, A - F⁴, G - Z⁸, Aa⁸, Bb - Ff⁴. Pagination. Some Latin. Tables.

Carpenter's homiletic treatise is mainly an anti-Roman Catholic tract that depicts the Pope as Antichrist and malcontented Papists as the prime enemies of the True Church. The work also emphasizes the maintenance of order in church and state, another popular Elizabethan concern of 1597.

4765. Case, John. Thesaurus Oeconomiae, seu commentarius in Oeconomica Aristotelis. 4^o. Oxoniae, ex. off. Jos. Barnesii. 1597. Ent. to John Barnes, 7 June 1602. Hn(98516).

Roman and italic. Marginalia. A - T⁴. Pagination. Latin. Device 285 (*).

This work is a comment on different works of Aristotle.

4908. Cecil, William, Baron Burghley. Ordinances for the order and gouvernement of the Hospitall at Standford Baron. single sheet folio. Deputies of C. Barker . 20 August 1597. L(G.6463 (349b)).

Black letter with roman. Single sheet folio.

An insight into Elizabethan civil law is gained through the proclamation by William Cecil who lists the regulations which allow certain of the sick and poor into the hospital while keeping others out. Above all, the prospective patient must be a Christian. In addition, Cecil stipulates that one also must be over thirty and a native of certain areas of Northamptonshire.

5331. Clapham, Hanoch. Bibliotheca theologica. 4^o. Amstelrodam. 1597. F(STC 5331).

Black letter with roman and italic. *(.:.)⁴, A - G⁴. Pagination. Some Latin. Errata.

This book, printed in Amsterdam, is a general analysis of numerous "sacred" chapters of the Bible. Clapham ends his study at the close of Genesis 14 and explains in a short poem that immediate business has caused him to end his work.

5346. Clapham, Henoeh. Theologicall axioms. 4^o. Amsterdam . 1597. F(STC 5346).

Black letter with roman and italic. A - F⁴. Some Latin.

This publication was printed in Amsterdam and presents the religious tenets of the Puritans. Clapham refers to the adherents to the Church of England as unsuspecting souls who are seeking Christ amidst corruption and error. This attitude suggests why the book was not printed in England.

5412+. Clever, William. Four profitable books. 12^o. T. Creed. 1597. F(STC 5412).

Roman with italic. Marginalia. A - K⁸, A - F¹², G⁸, A - L⁸, A - Q¹², P⁸. Pagination. Some Latin.

Clever's four books include the following: Book I, prayers and insitutions of doctrine; Book II, rules on how man may enjoy his creation through God; Book III, a series of meditations and contemplations apt for the true Christian; Book IV, a survey of God's saints restored to eternal rest. Clever's main point is that there will come a day of judgement when the evil shall suffer and the good will be brought home to God.

5766. Craig, John. A shorte summe of the whole catechisme. Anr. ed., the fifth of six, 1581-1632 . 8^o. R. Robinson for T. Man. 1597. L(3505. aa. 60).

Black letter with roman and italic. A - D⁸, E⁴. Foliation.

Craig's catechism is an elementary work designed either for the common people or children. His work is characterized by a plain and simple style which, as he himself admits, makes his work appeal to the ignorant and the young rather than the learned. Like most simple catechisms, he utilizes a question and answer format in his instruction.

6216. Damiano, da Odenira. Ludus Scacchiae; chess-play. Anon. Containing also a poem. a tr. of the Italian Ludus Scacchiae of H. Vida . Written by G.B. 2 pts. Anr. ed., the last of three, 1562-1597 . 4^o. H. Jackson. 1597. Ent. to T. Orwin, 23 June, 1591, and to R. Robinson, 9 August 1597. Hn(31216).

Roman with italic. A - A⁴, B - E⁴. Pagination. Some Italian.

This educational work explains the origins, rules, and merits of the game of chess. The author makes a comparison between the chessboard and a battlefield and describes how each piece has a specific duty to undertake in "the war". The work also has a poem in which the mythological god Ocean explains the part and pieces of rules of the game.

6284+. Darrell, John. The most wonderfull and true storie of a certain witch named Aise Gooderige. 4^o. for I. Oxenbridge. 1597. L²(1597.15).

Black letter with roman and italic. A - E⁴. Pagination. Illustration. Device 288 (*).

This topical bit of propaganda describes how a thirteen year old boy, one Thomas Darling, was possessed by the devil and

suffered horrible fits and apparitions. The boy however, was marvelously saved through the efforts of a Protestant minister. The emphasis on the fact that a Protestant exorcist saved the boy indicates that Darrell's work is primarily anti-Popish in theme.

6395. Dawson, Thomas. The second part of the good huswifes iewell. With the book of caruing. 2 pts. Anr. ed., the second of three, 1585-1606. 8°. E. Alld for E. White. Hn(59466).

Black letter with roman and italic. A - E⁸. Pagination. Some Latin. Tables.

This work is identical to STC 3299 but lacks the section on carving.

675. Demosthenes. Ἀποσθένους ἱστορικὰ ἄλογα ἐξ. With the arguments of Libanius. 4°. Oxoniae, ex. off. typ. J. Barnesii. 1597. O(4. D. 34. Art Seld.).

Greek. A - M⁴. Pagination. Some Latin.

This work printed in Greek is primarily a summary of the legal theories of Demosthenes. In addition the sayings and arguments of Libanius are included.

6677. Dering, Edward. M. Derings workes. more at large than euer hath heere-to-fore been printed. 3 pts. 8°. J. R oberts for P. Linley and J. Flasket. 1597. ICU (PR2244. D. 37).

Roman and italic. Marginalia. A² *3 A - C⁸ D², A - Z⁸ Aa - Cc⁸, A - C⁸ D⁴ E², A - H⁸, I⁴ K². Signatures only. Some Latin. Table. Titlepage border 133a (**).

Dering's work is a history of many of his sermons, lectures, and theological tracts given or written throughout his life. Included in this theological work is a sermon preached before the Queen on 25 February, 1569, a sermon preached at the Tower of London on 11 December, 1569, lectures and letters dealing with Christian consolation as well as a "necessary" catechism for all Christian households.

6681. Dering, Edward. A brief and necessary catechism or instruction, verry needful to bee knowen of all housholders.

(Anr. ed., the third of four, 1572-1606 .) 4^o. 1597.
L(3506. c. 28).

Roman and italic. Marginalia. A - B⁸. Signatures only.

This short catechism is a part of STC 6716.

6683. Dering, Edward. Certaine godly and comfortable letters written by E. Dering unto sundry of his friends.
8^o. London, 1597 . L.C. (shelfmark not available).

Roman with italic. Marginalia. A - E⁸. Some Latin.

A series of letters primarily to Dering's brothers, Robert and John, provide the essence of this work. The main theme of these letters is the deceit and treachery that await man in this evil world. Dering's protestations are probably the result of personal experiences, for being an outspoken Puritan he was often maligned and slandered by other writers and statesmen.

6716. Dering, Edward. A shorte catechisme for householders.
(Anr. ed., the sixth of fourteen, 1582-1631 .) Anon. J. Roberts. 1597. Ent. 31 May, 1594. L(3506. C. 28).

Roman and italic. Marginalia. A - H, I^{8,4}. Signatures only.

Dering's catechism contains a variety of prayers for household occasions such as before childbirth, morning prayers, evening prayers and prayers used in times of trouble. Another section of Dering's work explains the Ten Commandment with Biblical references citing each phrase of explanation. At the end (Sig. I₄^b) Dering's deathbed words of 26 June 1576 are cited.

6743. Desainliens, Claude. (= Claudius Holybard). The Frenche Littleton; a most easie way to learne the frenche tongue. (Anr. ed., the sixth of ten, 1576-1630 .) 12^o. R. Field. 1597. L(C. 12L. a. 18).

Roman with italic. Marginalia. A - H¹². Pagination. French, some Latin. Device 164 (*).

Desainlien's work presents a series of sayings and proverbs translated into French in the hope that their popularity might make the learning of the French language easier. The book also contains a section on verb conjugations.

6759. Desainliens, Claude. The Italian schoolsemaister: contayning rules, etc. 8^o. T. Purfoot. 1597. Ent. 19 August, 1598. Hd(7286. 38).

Roman and italic. Marginalia. A⁴, B - Z⁸, Aa⁸. Pagination. Colophon. Italia. Device 173 (*).

This work by Desainliens is not unlike STC 6743 except that it attempts to teach the reader Italian rather than French. The method used is similar, with one page of Italian and the English equivalent on the next. As well as teaching common idioms, the author offers advice on the pronunciation of the Italian tongue.

7087. Dove, John. A sermon preached at Paules Crosse, the sixth of February 1596, etc. 8^o. T.Creed for R. Dexter. 1597. O(8^o P. 275. Th.).

Roman with italic. Marginalia. A⁴, B - F⁸. Pagination. Some Latin. Device 260 (*).

Dove's sermon is concerned with three theological arguments. The first argument is whether or not God intended all men to be saved; Dove insists that it is not the will of God that all men should be saved. The second argument is that it is the will of God that some are predestined to destruction. The final argument is that Christ did not die effectually for all.

7091. Dowland, John. The first booke of songes or ayres of foure partes with tableture for the lute. folio. P. Short. 1597. Ent. 31 October. Hn(59102).

Roman with italic. *², A - L². Signatures only. Some Latin. Titlepage border 99 (**).

John Dowland, a popular Elizabethan composer presents twenty-one songs for the lute. Dowland also provides instructions on how two lutenists might play a song on one lute. The author reports in this work that corrupt editions of his music have been printed of late and that this work sets forth the choisest of all his lessons in print.

7193. Drayton, Michael. Englands heroicall epistles. 8^o. J. R oberts for N. Ling. 1597. Ent. 12 October. O(C. 7^e. ynes. 865. (1)).

Roman with italic. Marginalia. A⁴, B - L⁶. Signatures only. Some Latin. Device 301 (*). Errata.

This historical narrative tells of the lives of England's royal leaders. The work is detailed and quite factual offering the patriotic Elizabethan a realistic history of his forefathers. Drayton presents the letters of these noble lovers and warriors in the form of rhyming couplets, a poetic touch which renders the book somewhat more entertaining than most history books.

7263. DuBec-Crespin, Jean. The historie of the great Emperaur Tamerlan. Tr. H.M. 4^o. R. Field for E. Ponsonby. 1597. Ent. 11 July. Hn(29600).

Roman with italic. Marginalia. A - R⁸. Pagination. Some French. Device 192(*).

This publication accounts the wars, strategies, and accomplishments of Tamburlaine. The work is quite detailed, listing the number of horsemen and footsoldiers that Tamburlaine directed in each of his battles as well as the precise number of the enemy forces. Tamburlaine is depicted as a mild man, loved and revered by all who served him, a departure from the fiery warrior presented by Christopher Marlowe.

7353. Duncan, Andrew. Studorium puerilium clausis. Anon. 8^o. Edinburgh, R. Waldegraue. 1597. E²(shelfmark not available).

Roman and italic. Marginalia. A - C⁸, D⁴. Signatures only. Latin. Tables.

Duncan's work is a grammar that concentrates on the use of the masculine declensions in Latin clauses. Examples are given of varying types of clauses that are used in Latin.

7528. Egerton, Stephen. A brief methode of catechizing. 8^o. R. Field for Robert Dexter. Ent. to R. Dexter, 22 December, 1597. F(STC 7528).

Black letter with roman and italic. Marginalia. A - D⁸. Signatures only. Device 257(*).

Egerton's catechism covers four main points. First, he stresses how miserable men are by nature. Secondly, he

stresses that only through God can man be delivered from this miserable existence. The third and fourth points outline the life that those who wish to be delivered must live. Egerton ends his book by stating that man's hope lies in leading a meek existence in which God is feared and held in awe.

8061. England. Proclamations. By the Queene. A proclamacion concernyng hattes. 27 April 1573 . (Anr. ed., the last of five, 1573-1597.)² Single sheet folio. Deputies of C. Barker. 1597. L. O.

Black letter with roman. Single sheet folio. Colophon.

A reprint of an earlier proclamation providing regulations for the wearing of hats for various segments of society.

8090+. England. Proclamations. Chronological Series. XXXIX Elizabeth C. 4 . An acte for punishment of rogues vagabonds and sturdie beggers. folio. n.p. 1597. LNU(14471).

Black letter with roman. A⁶. Signatures only.

This proclamation outlines the punishment for minor crimes of non-violence such as begging, loitering, practicing palmistry or other "crafty" sciences, impersonating government officials, and other similar offences. The punishment for such crimes as those mentioned is pointed out to be fines and forfeitures or jail if payment cannot be made. The proclamation ends by exempting all children under seven from the prescribed punishment.

8256. England. Proclamations. Orders conceived for the restraint of killing flesh. 1 February 1597 . Single sheet folio. Dep. of C. Barker. 1597. O(Arch. Bodl. G. C. 6. 363).

Black letter with roman and italic. Single sheet folio. Colophon.

This proclamation declares that flesh is not to be killed or eaten during Lent, particularly in London. It appears that meat was killed elsewhere and was brought to London. The proclamation also states that only with the sanction of a special warrant would anyone be allowed to purchase meat. The decree ends with a warning that offenders will be imprisoned during Lent.

8257. England. Proclamations. By the Queene. Against excess in apparel. 6 July 1597. folio. Deputies of C. Barker. 1597. O (Arch. Bodl. G. C. 6. 364-368).

Black letter with roman and italic. Marginalia. A1, B1, C1, D2. Pagination. Colophon.

This royal proclamation limits the colour and material of both women's and men's apparel. The clothes allowed for each Elizabethan were relative to their societal status. Purple is the predominant colour for noblemen while gold and silver were the most popular colours used in women's clothing.

8258. England. Proclamations. Certain notes out of the Statutes for dispensations. 23 July 1597. Single sheet folio. Deputies of C. Barker. 1597. O (Arch. Bodl. G. C. 6. 369).

Black letter with roman. Single sheet folio. Colophon.

The dispensations in this proclamation are possibly in conflict with the proclamation of 6 July 1596 (STC 8258). Servants are, according to this proclamation, now allowed to wear livery given to them by their masters. Apparently practical considerations had something to do with the laws of Elizabethan England, a fact undoubtedly appreciated by the lower strata of society.

8259. England. Proclamations. By the Queene. Commaunding all persons to keepe peace towards Scotland. 13 August 1597. Single sheet folio. Deputies of C. Barker. 1597. O (Arch. Bodl. G. C. 6. 370).

Black letter with roman and italic. Single sheet folio. Colophon.

This proclamation is an expression by the Queen to live in peace and harmony with Scotland. This gesture may be preparatory to James VI's eventual succession to the English crown six years later.

8260. England. Proclamations. By the Queene. Against slanderous reports on the Lord Mayor. 15 September 1597. Single sheet folio. Deputies of C. Barker. 1597. O (Arch. Bodl. G.C. 6. 372).

Black letter with roman and italic. Single sheet folio. Colophon. Royal arms.

In retaliation against the claim that the falling price of grains was due to the Lord Mayor of London's corruption, Queen Elizabeth published this proclamation defending the mayor and warning those who might defame any public figure that a severe punishment was in store for offenders.

8261. England. Proclamations. By the Queene. For stay of cariage of victual into Spaine. 27 September 1597. folio. Deputies of C. Barker. 1597. O(Arch. Bodl. G. C. 6. 373-374).

Black letter with roman and italic. Two sheets. Colophon.

This proclamation orders that no grain or other food should be sent into Spain. As well the proclamation directs England's admirals to arrest all ships carrying provisions into Spain. This publication is another work inspired by the unending fear of an invasion of England by the Spanish.

9208+. England. Public Document. Causorum explicatio quibus hoc anno 1597 serenissima regina permota est ad exercitumgue instruendum atque emittendum aduersus Hispanium. 4°. C. Barker. 1597. L²(shelfmark not available).

Black letter with roman and italic. A - H⁴. Some Spanish.

This document is an explanation of the reasons why Queen Elizabeth ordered an army to be sent against the Spanish in 1597. The idea that Spain is only a spearhead of Rome and Roman Catholicism as well as the more obvious dangers of invasion are fully exploited in this propaganda tract.

9493. England. Statutes. Anno XXXIX. Reginae Elizabethae. folio. Deputies of C. Barker. 1597. L. F (STC 9493).

Black letter with roman and italic. A - H⁶, I⁴, Aa - Ee⁶, Ff - Gg⁴. Signatures only. Some Latin. Colophon. Table.

This book of laws and statutes includes those passed from 24 October 1597 until 9 February 1597. The laws, listed and explained, are from diverse areas and include subjects such as paying taxes, confirming clerical positions, repairing highways and bridges, and acts restricting the import of certain goods such as wool. This work would serve primarily as a reference work for government officials and lawyers.

9494. England. Statutes. Anno XXXIX. Reginae Elizabethae.
Anr. ed., the second of two, both 1597 . folio. Deputies
of C. Barker. 1597 . L(505. f. 9. (5)). Hn(17709).

Black letter with roman and italic. A - H⁶, I⁴, Aa - Ee⁶,
Ff - Gg⁴. Colophon. Some Latin. Titlepage border 167 (**).

A collection of the statutes passed from 24 October 1597 until
9 February 1597 including acts against decaying of towns and
farms, for relief of the poor, punishment of rogues, erecting
hospitals for the poor, maintenance of navigation, and for
the repairing of bridges in certain areas.

9903. England. Yearbook. Edw. V-H. viii. Anni regum,
Edwardi quinti, etc. folio. in aed. Janae Yetsweirt. 1597.
C(Syn. 4. 59. 13).

Black letter with roman and italic. Marginalia. A - Z⁶,
Aa - Zz⁶, Aaa - Ttt⁶. Pagination. Latin. Titlepage border
147B (**).

This yearbook records legal decisions made in the reigns of
Edward V, Richard III, Henry VII, and Henry VIII. The work
contains hundreds of legal cases, contract disputes, land
ownership problems and related cases. This book would best
serve as a reference work for lawyers seeking precedents or
perhaps for records in matters of ownership and the like.

10065. England, Church of. Constitutions and Canons.
Capitula siue constitutiones ecclesiasticae in synodo inchoata
Londini 25 October 1597 tractatae. 4^o. deputie C. Barker.
1597. Ent. to Bishop, Newbury and R. Barker, 20 May 1598.
C(Dd. 4. 22¹³).

Roman and italic. A - C⁴, D². Pagination. Latin.

This work outlines many of the duties of both the minister and
the parish members as well as explaining rules which must be
obeyed with the church in matters such as marriage. The
subject of the marriage license is discussed and the issue of
parental consent. It is noted that in Elizabethan England
no one, regardless of age, was allowed to marry without
parental consent.

10066. England, Church of. Constitutions and Canons.
Capitula siue constitutiones ecclesiasticae in synodo
inchoata Londini 25 October 1597 tractatae. Anr. ed., the
second of three, 1597-1599 . 4^o. Deputati C. Barker. 1597.
Hn(54001).

Roman and italic. A - C⁴, D², E². Pagination. Latin with English.

This work is concerned with canon law and discusses the bond that must be drawn up before a license of marriage is granted. Matters such as the estates of the prospective marriage partners and parental consent for marriage are considered.

10132. England, Church of. Visitation Articles. General. Articles to be enquired in the vistation. (Anr. ed., the fifteenth of sixteen, 1559-1600.) 4^o. F. Kingston. 1597. L(698. g. 29).

Black letter with roman and italic. A⁴, B¹. Signatures only.

This publication by the Church of England lists thirty-four articles to be followed by the dutiful Protestant Christian. Matters such as when prayers are to be said in church and chapel are discussed. The work also makes mention of an oath taken by Church wardens and summoners binding them to turn in offenders from their parishes.

10356. England, Church of. Visitation Articles - Local Winchester. 4^o. V. Simme. 1597. D²(E². 6. 23 (4)).

Black letter with roman and italic. A - B⁴. Signatures only.

Another church publication, this work lists twenty-one articles concerning the clergy and the operation of the parish. The document specifies that those who would keep a shop open on Sunday must be turned over to the proper authorities by the church warden. A reference is also made to the fact that a parson must preach a prescribed number of sermons over a year and may be an indirect reference to those ministers who could consider their position a sinecure.

11035. Fleetwood, William. Annalium Edwardi Quinti...Henrici Octavi clenchus. (Anr. ed., the last of two, 1579-1597.) 12^o. in aed., J. Yetsweirt. 1597. Hn(30085).

Black letter with roman and italic. A - R¹². Signatures only. Norman-French and Latin.

This law book is an index to laws and legal decisions made throughout the reigns of Edward V, Richard III, Henry VII and Henry VIII.

11127. Foord, John. Apocalypsis Iesu Christi. 4^o. Widow Orwin for R. Jackson and R. Dexter. 1597. Ent. 26 October 1596. Hn(59811).

Roman with italic. Marginalia. A - Y⁴. Pagination. Latin and some Greek. Illustrations.

This Latin work is a selection of important verses in the Bible followed by commentaries on the same verses.

111214. Fowler, William. An epitaphe upon R. Bowes. single sheet folio. Edinburgh. . R. Waldegrave. 1597. L¹¹(Sp. 52. 61).

Roman and italic. Single sheet. Some Latin. Colophon.

This epitaph to Robert Bowes of Barwick, who died on 16 November, 1597, has two Spenserian sonnets dealing with his life and praising his loyalty to his Queen and country.

11226a. Foxe, John. The Martyrologist. Actes and monuments. 2 vols. Another issue of vol. 2. folio. P. Short. 1597. Hn(20115).

Black letter with roman and italic. Marginalia. Aaaa - Vvvv⁶, Aaaaa - Vvvvv⁶, Aaaaaa - Vvvvvv⁶, Aaaaaaa - Zzzzzzz⁶ (.:)⁶ (g)⁶. Pagination. Some Latin and Greek. Colophon. Titlepage border 120 (**). Illustrations.

Foxe's famous history of Protestant martyrs records the stories of persecutions, fortune, and killing of hundreds of faithful believers. Since the Papists were the perpetrators of this persecution, Foxe's work naturally takes on an anti-Papal tone. The work is noted for its vivid details in describing the grisly deaths of these martyrs.

11279. France. The mutable and wauering estate of France from 1460 vntill 1595. folio. T. Creed. 1597. Ent. 11 May. Hn(59837).

Roman with italic. Marginalia. A - N⁴. Pagination. Some Latin and French. Colophon.

This history of France from 1460 until 1595 concentrates upon the great battles of the French nation, both internal and against foreign enemies. The work is well documented, allowing the reader particular insight into the wars of Charles VIII and the death of this same king.

11573. Gardiner, Samuel. The cognizance of a true Christian. 8^o. T. Creede, sold by N. Ling. 1597. Ent. 7 October. Hn(28051).

Roman with italic. Marginalia. A - P⁴. Pagination. Some Latin, French and Italian.

Gardiner presents the characteristics of true Christians in this work, suggesting that they must display two virtues; fasting and giving alms. The author also delineates the various types of fasts. The natural fast is simply a brief period between meals; the civil fast is due to civil action and law; the riotous fast is in preparation of a feast; the constrained fast is an act of God, such as results in time of famine. Gardiner seems to be asking his Christian readers to accept as God's will the problem of famine in 1597.

11750. Gerard, John. The herball. folio. E. Bollifant for B. and J. Norton. 1597. Ent. 6 June. Hn(61079).

Roman with italic. Marginalia. A - Z⁸, Aa - Zz⁸, Aaa - Zzz⁸, Aaaa - Vvvv⁶, Aaaaa - Iiiii⁴. Pagination. Some Latin and Greek. Colophon. Illustrations. Elaborate titlepage border not found in McKerrow and Ferguson. Royal arms.

This work, designed for the eyes of Elizabethan gardeners, is a history of plants, telling of various kinds of herbs and plants and giving descriptions of such plants. Gerard concentrates on the medicinal powers of certain plants suggesting that proper application of some plants can cure maladies such as headaches, colds, and kidney pains.

11848a. Gifford, George. Certaine Sermons vpon Divers Textes of Holie Scripture. 8^o. Widow Orwin for Thomas Man. 1597. L. F (STC 11848a).

Roman with italic. Marginalia. A - D⁸, E⁶. Pagination. Some Latin.

Gifford's sermons deal generally with the principal articles of faith of a true Christian. Specifically, he illustrates his theme by referring to the parable of the sower in two sermons while relying on the book of Peter for four other sermons. Gifford has a special warning for atheists and suggests that their worldly preoccupations will lead them to eternal woe.

11871. Gifford, George. Two sermons vpon I Peter, v. 8 a. 9. 8^o. F. Kingston for T. Man. 1597. Ent. 26 January. O(8 . A. 65. Th. (6)).

Roman with italic. Marginalia. B - G⁸. Device 273B (**).

The sermons on Peter are identical to those in STC 11848a. Gifford's main theme is that the powers of the devil can be resisted only by a steadfast faith.

12225. Greene, Robert. Ciceronis amor, Tullie loue. Wherein is discoursed the prime of Ciceroes youth. (Anr. ed., the second of nine, 1589-1639.) 4^o. R. Robinson for J. Busbie. 1597. Ent. 30 October 1595. L(G. 10454).

Black letter with roman and italic. Marginalia. A - K⁴. Pagination. Some Latin.

Robert Greene presents the idea that the love of country and friends is a higher ideal than the fading love for a woman. Greene supports his argument with references to Roman history of men who conducted their lives according to this anti-amatory credo.

12323. Greenham, Richard. Propositions containing answers to certaine demaunds in divers spirituall matters. 8^o. Edinburgh, R. Waldegrave. 1597. Ent. to R. Jackson 17 February 1598. F(STC 12323).

Roman and italic. A - E⁸. Pagination.

Greenham's work is a collection of 107 proverbial statements dealing with religious matters. This clever preacher enhances his book by adding humour and wit to the usually serious themes of such theological tracts.

12389. Grisone, Federico. A newe booke containing the arte of ryding, and breakinge greate horses. Abridged and adapted. by T. Blundeville (Anr. ed., the last of three, 1560-1597.) 4^o. P. Short. 1597. Hn(96508).

Black letter with roman and italic. A - Gg⁸Hh⁶. Foliation. Illustrations. Titlepage border 121 (**). Errata.

This is a revised edition of STC 3156.

12451. Guevara, Antonio de, Bp. Mount Caluarie, the second part. 4^o. A. Islip for E. White. 1597. Ent. to J. Wolfe 22 October 1593. Hn(61255).

Roman with italic. Marginalia. A - Z⁸, Aa - Kk⁴. Pagination. Some Latin and Spanish. Device 226 (*). Tables.

This exegetical treatise is based upon the seven words Christ spoke on the cross; namely, Pater ignosce illis, quia nesciunt quid facient. The work derives its tone from these words and consequently stresses forgiveness as an integral part of the true Christian faith.

12498. Guillemeau, Jacques. The French chirirgerge. folio. Dort, I. Canin. 1597. Hn(28152).

Roman with italic. Marginalia. *⁶, a⁶, b - c⁴, A - O⁴, P². Some Latin and French. Tables. Illustrations.

Guillemeau's medical handbook contains illustrations of different parts of the body, a description of the principal instrument of surgery as well as descriptions of various operations. The work reflects the Elizabethan preoccupation with war as it lists and comments upon sundry instrument used in drawing out bullets.

12531+. Gurth, Alexander. Most true and more admirable newes expressing the miraculous preservation of a young maiden of Glabbich. 4^o. A. Islip for T. Stirrop. 1597. L²(1594. 16.6).

Black letter with italic. A - B⁴. Signatures only. Device 268 (*). Illustration.

This brief tale relates how a young girl was miraculously cured by God after being unable to eat or drink for some time. The book assumes the popular anti-Papal stance by emphasizing the girl was restored to health without the aid of a Catholic priest but through the guidance of a Protestant minister,

12716. Hall, Joseph, Bp. Virgidemiarum, sixe books. First three bookes, of tooth-lesse satyrs. (The last three bookes, of byting satyres.) Anon. 2 pts. 8^o. T. Creede, (pt. 2, R. Bradocke) for R. Dexter, 1597, 98. Ent. 31 March 1597, and 30 March 1598. Hn(61360. 61).

Roman with italic. A - E⁸, F⁴. Pagination. Some Latin. Device 260 (*).

Hall boasts that he has the honour of being the first English satirist with his "Virgidemiarum". Hall's claim is partly justified as he is the first Englishman to use rhetorical devices in attacking society, a style first utilized by Juvenal. The first three books of Hall's work attack institutions or customs, while the last three books, termed "byting", attack individuals.

12906. Harvey, Gabriel. The trimming of T. Nashe, gentleman. R. Lichfield, pseud. . 4^o. for P. Scarlet. 1597. Ent. to C. Burby 11 October. Hn(61318).

Roman with italic. Marginalia. A - H⁴. Some Latin. Illustration.

The pamphlet war of the 1590's was nearing a climax in 1597 with the publication of Harvey's work. Harvey is none too gentle as he "trims" Nashe, suggesting that he suffers from the "venereall murre" and that his stay in prison has forever polluted that building. Harvey's work includes many classical references, which, despite the vindictive nature of the book, reveal some legitimate erudition.

12920. Harward, Simon. Encheiridion morale. (Anr. ed., the second of two, 1596-1597 .) 8^o. E. Bollifantus, imp. W. Tailer. 1597. L(524. d. 31 (3)).

Roman with italic. A - L⁸, M⁴. Pagination. Latin, some Greek, and French. Tables. Errata.

This work, written in Latin by Simon Harward, discusses the four principal virtues of a good man. Prudence, the proper mingling of trust and justice, courage in the face of adversity and modesty are the four areas emphasized.

13562. Holborne, Anthony. The ciththorn schoole. 4^o. P. Short. 1597. C(Rel. c. 56. 4²).

Roman and italic. A - R⁴. Pagination. Some Latin. Title-page border 278 (*). Music.

Holborne's work is a guide to the fledging cittern player, the cittern being an instrument similar to the guitar. Holborne points out that he has published this book because a printer had earlier published several of Holborne's earlier and much inferior works for the cittern. This book offers directions on playing the instrument and presents certain songs easily adapted to the cittern.

13881. Howson, John, Bp. A sermon preached at Paules Crosse the 4. of December 1597. Wherein is discoursed, that all buying a. selling of spirituall promotion is vnlawfull. 4^o. A. Hatfield for T. Adams. 1597. Ent. 9 January 1598. Hn(61581).

Roman with italic. Marginalia. A - F⁴. Pagination. Some Greek and Latin.

Howson's sermon is mainly concerned with corruption within the church and the problems that arise from this corruption. This preacher reports that as well as procuring an unlearned ministry, the buying and selling of clerical positions will ultimately remove all semblance of hospitality from the ministry. Howson supports his argument with the parable of Christ evicting the moneylenders from the church, urging the Church of England to do likewise and end simony.

13882. Howson, John, Bp. A sermon preached at Paules Crosse the 4. of December 1597. (Anr. ed., the second of two, both 1597.) 4^o. A. Hatfield for T. Adams. 1597. D²(D3. 5. 29).

Roman with italic. Marginalia. A - F⁴. Pagination. Some Greek and Latin. Titlepage border 100B (*).

Contents are identical to STC 13881.

13978. Hunnis, William. Seuen sobs of a sorrowfull soule for sinne: Those psalmes called puenitentiall reduced into meeter by W. Hunnis; his Handfull of honisuckles, etc. 3 pts. (Anr. ed., the fourth of ten, 1583-1629.) 12^o. P. Short. 1597. Hn(61574).

Roman with italic. Marginalia. A - H¹². Pagination. Some Latin. Colophon. Device 214 (*). Royal arms.

Hunnis' theme is the misadventures of youth, and his work takes the form of lamentations due to the follies and vanities of youth. Hunnis seems to be rationalizing his own wild youth as he suggests prayers for Christ's forgiveness. The work also includes a dialogue between Christ and a sinner, again concentrating on the forgiving nature of Christ.

14290. Ive, Paul. The practise of fortification, etc. 4^o. F. Kyngston for T. Cooke. 1597. C⁸(G. 4. 11.).

Black letter with roman and italic. A - H⁴. Pagination. Device 273B (*).

This publication indicates ways and manners of fortifying a military position in any geographical location. I've reassures his readers that England is in an extremely well fortified position naturally. Throughout the book the author refers to the Spanish as the chief threat to England's safety and therefore the work becomes yet another anti-Spanish propaganda piece.

14364. James I, King. Daemonologie, in form of a dialogue, etc. 4^o. Edinburgh, R. Walde-grave. 1597. Ent. to J. Legatt, 17 March 1598. Hn(60684).

Roman with italic. Marginalia. A - L⁴, M¹. Pagination. Some Latin. Scottish royal arms.

King James' book on demonology indicates that sorcery, witchcraft, and necromancy are a very real part of Elizabethan life. The work makes two main points; the first being that witchcraft does indeed exist, and the second that such practices deserve the most severe of punishments. James concludes with methods of proving just who are witches during a trial, such as finding the mark of the devil on a suspect.

14633. John, Chrysostom, Saint. A godly exhortation made vnto the people of Antioch, touching patience. 8^o. T. Creed. 1597. Ent. to G. Bishop and R. Newberie. 3 July 1591. L(3627. aa5).

Roman with italic and black letter. Marginalia. A - D⁸.

This treatise implores the Christian reader to exercise patience and restraint in the face of sufferings and difficulties. The author reinforces his theme with Biblical examples such as the story of Job. The work concludes expressing the conviction that God will not release us from our pain and suffering until He is sure our conversion is complete and our repentance firm.

14678. Johnson, Richard. The second part of the seauen champions of Christendome. 4^o. E. Allde . F. C. Burbie. 1597. Ent. 6 September 1596. I. (shelfmark not available).

Black letter with roman and italic. A - Z⁴, Aa - Bb⁴. Signatures only. Device 290 (*).

Johnson's work is a romantic tale of bravery and chivalry displayed by the three sons of Saint George. The three sons visit the sepulcher of Christ in Jerusalem and return to avenge the death of their murdered mother.

14976. King, John, Bp. Lectures upon Jonas, 1594. 4^o.
Oxford, J. Barnes, solde by Joan Brome . 1597. L.O.C.F.
Hn(28209).

Roman with italic. Marginalia. A - Z⁸, Aa - Xx⁸, Y⁴.
Pagination. Some Latin. Device 285 (*) repeated.

A sermon preached at York on November 17, 1595 and a funeral sermon dedicated to the Archbishop of York delivered on the same day make up this work. The author manages to attack the Papists by implying that their practice of penance through confession has no ground in the scriptures.

15010. Kirbye, George. The first set of English madrigalls to 4, 5 and 6 voyces. 6 pts. 4^o. T. Este. 1597. Ent. 24 November 1596. Hn(62178).

Roman₄ with italic. A², B - D⁴, A² B - D⁴, A², B - D⁴, A², B - D⁴, A² B³. Signatures only. Music.

Kirbye's work is a collection of music and songs to be sung by quartets, quintets, and sextets. The themse of Kirbye's songs are mainly concerned with love.

15111. L., T. Babylon is fallen. 8^o. E. Alde. Ent. 3 January. 0(Mason AA 128).

Roman with italic. Marginalia. A - D⁸. Pagination. Some Latin.

The decline of the Babylonian empire is depicted in this work by an Elizabethan author identified only as T.L. The author claims he had a dream in which an eagle, analogous to Rome, arose from the sea and laid waste to the surrounding countries. The work ends as the eagle loses its distinguishing characteristics, a phenomenon representative of the decline of Rome in T.L.'s book.

15195. Langham, William. The garden of health. 8^o. Deputies of C. Barker . 1579. i.e. 1597. Ent. to Bishop, Newbury and K. Barker, 6 June 1597. Hn(62134).

Black letter with roman and italic. 9 - 9⁴, A - Z8.
Pagination. Tables.

This book expounds upon the medicinal powers of certain herbs and plants. A table is present with directions on where these plants are to be found. Langham also discusses various diseases that these plants are capable of curing.

15353. Ledisma, Jacobus. The christian doctrine in manner of a dialogue. 8^o. n.p. . 1597. O(8. R. 36. TH. (3)).

Roman with italic. A - B⁸, C⁴. Pagination. Tables.

Ledisma's dialogue takes place between the Master and a disciple and since the work displays an elementary style in both language and meaning, it is possible this book was designed for children. The noteworthy fact is that it offers instruction in the Roman Catholic faith and was consequently printed secretly in England.

153.92. Legh, Gerard. The accedens of armory. (Anr. ed., the fifth of six, 1562-1612 .) 4^o. H. Ballard. 1597. Hn(209109).

Roman with italic. A - T⁴. Pagination. Colophon. Some Latin. Tables. Illustrations.

This work summarizes the significance of the symbols and designs used in Elizabethan heraldry. Legh also explains precisely what coat of arms were used by many of the well known Elizabethans as well as many figures in history.

15623. Lily, William and Colet, John. A shorte introduction of grammar. (Breuissima institutio.). (Anr. ed., the eleventh of twenty-one, 1549-1640 .) 8^o. T. Dawson, for assignes of J. Battersbie. 1597. L(12934. a. 21).

Roman, with italic and black letter. Marginalia. A - E⁸, A - N⁴. Signatures only. Some Latin. Titlepage border 217 (**) (repeated); Device 241 (*) as colophon.

This work is compiled to instruct the Elizabethan reader in attaining knowledge in Latin. The authors survey each part of speech, explaining how each is employed in Latin. The grammar also contains a Latin dictionary. It is likely this book was designed not for the reading public but rather for Latin teachers since it concentrates primarily on grammar.

15664. Lindsay, Sir David. The work is of the famous and worthie knight, Schir Dauis Lyndesay. (Anr. ed., the seventh of thirteen, 1568-1630 .) 8^o. Edinburgh, H. Charteris. 1597. E(shelfmark not available).

Black letter with roman and italic. A - E⁸. Signatures only.

David Lindsay's collection is primarily an invective satire dealing with the miserable state of the world. Much of

Lindsay's work is marked by a fluent style as he comments upon philosophical and religious matters. Lindsay, as well as being a poet, was also a religious reformer and one of his many attacks on Roman Catholicism is contained in this book under the title of "Kittie's Confession" in which the sacrament of confession is satirized.

15685. Ling, Nicholas. Politeuphuia; wits commonwealth. 8^o. J. Roberts for N. Ling. 1597. Ent. 14 October. L(c. 122. a. 11).

Roman with italic. A⁴, B - Z⁸, Aa - Ll⁸, Mm⁴. Foliation. Colophon. Some Latin. Tables. Device 301 (*). Errata.

Ling's collection deals with a variety of subjects selected from divine, historical, poetic, political, and moral works. Each topic that Ling discusses is defined and then followed by comments. The main theme of the work is the greatness of God due to His infinite mercy and compassion.

15776. Littleton, Sir Thomas. Tenures. English. Lyttelton tenures in Englysshe. (Anr. ed., the seventeenth of twenty-four, 1525-1627 .) 8^o. J. Yetsweirt. 1597. L(41. 12. 30. 11).

Black letter with roman and italic. A - S⁸. Foliation. Some Latin and French. Tables.

As well as defining legal terms pertaining to land holdings, Littleton's work explains the laws concerned with matters of inheritances and succession of titles.

16322. Liturgies. Book of Common Prayer. The boke of common praier and administration of the Sacramentes, and other rites and ceremonies in the Church of Englande. (Anr. ed.) folio. Deputies of C. Barker. 1597. L(C. 108. f. 10 (1)), M(R 61191.1²).

Black letter with roman and italic. Marginalia. A - P⁸, Q⁶. Signatures only. Colophon. Titlepage border 167 (*).

This is the official prayerbook of the Church of England. As well as containing prayers for most occasions, it expresses the intention of making church services and prayers uniform throughout England.

16528. Liturgies. Special Forms of Prayer. Certaine prayers set foorth by Authoritie to be vsed for the prosperous successe of her Maiesties forces and nauy. 4^o. Deputies of C. Barker. 1597. L(3406. c. 39).

Black letter with roman and italic. A - C⁴. Some Latin. Titlepage border 165 (**)= Device 221 (**).

This work is a series of prayers beseeching God to help England defeat its enemies. Although the prayer does not mention Spain it is obvious that Spain is the enemy referred to in the text.

16528a. Liturgies. Special Forms of Prayers. Certaine prayers set foorth by Authoritie to be vsed for the prosperous successe of her Maiesties forces and nauy. (Anr. ed., the second of two, both 1597.) 4^o. Deputies of C. Barker. 1597. L(3406. b. 43).

Black letter with roman and italic. A - A⁴, B⁴ - C³ lacking. Some Latin. Titlepage border 165 (*) = Device 221 (*).

This work is the same as STC 16528 except that it contains a special prayer for the safety of the Queen and nation.

16609. Lively, Edward. A true chronologie of the times of the Persian monarchie. 8^o. F. Kingston for T. Man, J. Porter, and R. Jackson. 1597. Ent. 17 December. Hn(17305).

Roman with italic. Marginalia. A - Z⁸, Aa - Cc⁴. Pagination. Some Latin and Greek. Tables. Errata.

This history contains information on all of the Greek Olympiads from the reforming of them by Imphitus until the destruction of Jerusalem by the Romans. The work also discusses the years of the Roman Empire and the period of the Persian monarchy. Lively describes how far the Persian kingdoms stretched and reports on their wars, particularly the Pelopounesian conflict.

16696. Lok, Henry. Ecclesiastes; abridged and dilated in English poesie; whereunto are annexed sundrie sonets of christian passions. 2 pts. 8^o. R. Field. 1597. Ent. 11 November 1596. Hn(62345).

Roman and italic. Marginalia. A - X⁸, Y⁴. Pagination. Some Latin. Tables. Device 192 (*).

Lok's religious poetry contains the comments of Solomon upon the Psalms of David. The author adapts Solomon's words to poetry, primarily sonnets. The main theme is the sinful nature of man preoccupied with worldly positions only to inevitably return to the bosom of God. This work is the same as STC 2765.

16704. London. Orders and Regulations. The decree for tythes to be payed in London. (Anr. ed., the last of five, 1546-1597 .) 8^o. for G. Cawood. Hn(49655).

Black letter with roman and italic. A - A⁸. Signatures only. Some Latin.

This work is a decree for tithes to be paid in the city of London. The order states that payment must be made to parsons, vicars, and curates in London. The rate of payment is declared to be sixteen pence half penny for every ten shillings of rent received. A stipulation is also made concerning praying rent on gardens and other properties.

16805. Lopes, Paarte. A report of the kingdome of Congo, gathered by P. Piga fetta. Tr. A. Hartwell. 4^o. J. Wolfe. 1597. Ent. 26 August 1595. Hn(15397).

Roman with italic. Marginalia. t - t⁴, * - *⁴, A - Z⁴, Aa - Ff⁴. Pagination. Some Greek, Latin, Italian, and Spanish. Illustrations. Devices 258 (**) and 269 (**).

Lopes' book is a comment on many varying facets of the newly discovered Congo. The work features several maps as well as information on climate, the food grown there, and the characteristics of the people native to that country.

16857. Love, of Loves complaint; with the legend of Orpheus and Euridice. 8^o. J. R oberts for H. Lowres. 1597. Hn(31535). (title mutilated).

Roman with italic. A - E⁸. Some Latin.

This poetic work is a series of one-hundred-and-thirteen stanzas rhyming ababcc describing the sufferings of Orpheus, an unrequited lover. Typically Petrarchan in theme, the tale is a tale of the unsuccessful attempts of Orpheus to attain Euridice and his lamentations resulting from his failures in love.

16870+. Lowe, Peter. The whole course of chyrurgerie. 4^o.
T. Purfoot. 1597. Hn(59267).

Roman and italic. Marginalia. A - D⁴. Signatures only.

This medical work describes ailments that range from tooth-aches to terminal ulcers. Much of the book is based on the research and writings of Hypocrates and the work ends with a general statement on medicine by Hypocrates.

17060. Lyly, John. Euphues; the anatomy of wyt. (Anr. ed., the tenth of seventeen, 1578-1636 .) 4^o. J. Roberts for G. Cawood. 1597. Hn(62370).

Black letter with roman and italic. A - U⁴. Some Latin.

This much discussed work by John Lyly tells the adventures of a young courtier visiting in Naples. Love is the main theme of the book although it is for its unique prose style that the work is remembered. Although the work has been accused of being rather tedious and threadbare, its moral statement and style make it worth reading.

17075. Lyly, John. Euphues and his England. (Anr. ed., the eighth of sixteen, 1580 - 1636 .) 4^o. J. Roberts for G. Cawood. 1597. Hn(62371).

Black letter with roman and italic. A - Z⁴, Aa - Ff⁴. Some Latin.

This is a continuation of Euphues; the anatomy of wyt. The main difference in this book is that the scene has changed to England and this time Euphues assumes the role of an objective philosopher on love rather than an injured participant.

17090. Lyly, John. The woman in the moone. A comedy . 4^o.
for W. Jones. 1597. Ent. to R. Fyndre 22 September 1595.
Hn(62382).

Roman with italic. Marginalia. A - G⁴. Some Latin.

This play is a sequel to Lyly's Endymion and has, like its predecessor, often been used as an allegorical compliment to Queen Elizabeth. The drama is written in black verse and although very regular has been criticized for its rigidity. As in Lyly's other plays, the plots and the names of the characters are largely drawn from classical mythology.

17138. M., J. Ane fruitful a. comfortable exhortatioun
anent death. By. J. Melville. . 8^o. Edinburgh, R. Walde-
grave. 1597. O (shelfmark not available).

Roman with italic. Marginalia. A - G⁸. Pagination. Some Latin.

The main theme of this work is the ultimate profit of death for the Christian believer. The author cites the actions of many saints and martyrs who wished for death, and by following their example man can triumph over Death. The work ends with a sonnet exhorting the reader to die in comfort with the knowledge that he is about to leave the vale of strife called Life and return to God.

17231. Man. A deuoute mans purposes. 12^o. J. W. indet for E. Mats. 1597. Ent. to W. Mattes 24 September and to E. Mattes 7 November. I(C. 128. e. 23).

Roman with italic. Marginalia. A⁸, B - O¹², P⁹. Foliation. Some Latin. Tables.

These religious meditations are concerned with eighteen different topics which the anonymous author considers important. Subjects such as worldly riches, worldly wisdom, worldly beauty, and nobility are surveyed with the conclusion that only through absolute devotion to God can a man hope to become a good Christian and cope with the many problems of the world.

17323. Margret, of Angouleme. The queene of Nauarres tales
now newly tr. into English. 4^o. V. S. immes for J. Oxembridge. 1597. Ent. to F. Norton 1 September 1600. O(Douce. M. 413).

Black letter with roman and italic. A - M⁴. Signatures only. Some French. Device 289 (*).

This enjoyable work is divided into brief, imaginative, often humorous, Chaucerian-like tales that are designed primarily to entertain. The theme of the stories are often based on the battle of the sexes and usually contain a pretty young wife in opposition to an aging, stern husband. The fact that the book was written for recreation verifies that in 1597 there was a place for more than purely didactic or utilitarian books.

17348. Markham, Gervase. A discourse of horsmanshippe. How to chuse, ride, traine a. diet horses, also a discourse of horsemanship. (Anr. ed., the third of five, 1593-1606.) 4°. J. W. indet for R. Smith. 1597. Hn(59674).

Black letter with roman and italic. F⁴, A - N⁴, P³. Signatures only. Some Latin. Tables. Illustrations. Device 312 (*).

Markham's work on horsemanship is noteworthy in its description of horses' diseases and its advice on how they might be cured. There are special chapters dealing with riding horses of cramps, worms, and cords. The breeding of horses is also dealt with in detail and the author goes as far as to suggest that horses should breed upon none but fertile soil.

17427. Marlowe, Christopher. Tamburlaine the great. (Anr. ed., the third of five, 1590-1602.) 2 pts. 8°. R. Johnes. 1597. Hn(12954).

Black letter with roman and italic. A - L⁸. Some Latin. Device 283 (*).

Marlowe's famous drama describes the rise of a poor Scythian shepherd who became a mighty monarch and "the scourge of God." Marlowe, in his dedication, declares he had his tragedy published so that the reader might relax from serious affairs and studies and enjoy this work just as it had been enjoyed upon London stages.

17504. Martin, Gregory. The loue of the soule. (Suit. G. M. O.) 16°. Roane. 1578 (c. 1597), L.(Allison and Rogers indicate imprint and date false; printed secretly in England.)

Not available for this study.

17516. Martin, Thomas. Historica descriptio complectens vitam...Guilielmi Wicami. 4°. P. S hort. 1597. O.(4°. W. 3. Art (1)).

Roman with italic. Marginalia. A - L⁴, M². Signatures only. Latin. Device 119 (*).

This history describes the life of William Wickam who lived from 1539 to 1595 and became the Bishop of Lincoln. He was accused of being a Papist after preaching at Mary Stuart's funeral in 1587 and praying for her salvation. Wickam is portrayed as a mild mannered, well respected, Elizabethan scholar.

17647. Masson, J. De libero arbitrio theses. 4^o.
Edinburgh, R. Waldegrave. 1597. A.

Not available for this study.

17673. Maurice, Prince of Orange. The honourable victorie obtained by Grave Maurice, against the cittie of Rhyneberg. 4^o. E. Alde. 1597, Ent. to Styrop 22 August 1597.
L.(C. 88. c. 25).

Black letter with roman and italic. A⁴. Colophon. Illustrations.

This military history describes how the town of Berg on the Rhine was taken by Maurice, the Prince of Orange, from the Spanish. The work tells of the heavy rains and tempests that plagued both armies and how after three valiant attacks the Spanish were finally defeated. The book also explains how all Spanish sympathizers were deported from the area, a reference that may have been included as a warning to potential English Papists.

17678. Maurice, Prince of Orange. A true discourse of the ouerthroe giuen to the common enemy at Turnhant by Count Moris of Nassaw. 4^o. P. Short. 1597. O.(4^o L 90 Art (21)).

Black letter with roman and italic. B - B⁴. Pagination.

This work is another anti-Spanish tract describing how eight hundred Dutch soldiers defeated a force of thirty-five hundred Spanish. Several prominent Englishment including Sir Robert Sidney and Sir Francis Vere are given credit for assisting in the victory.

17819. Mendoza, Bernardine de. Theorique and practise of warre. Tr. out of the Castilian tonge Sr E. Hoby. 4^o.
Middelburg, R. Schilders . 1597. Hn(62614).

Roman and italic. Marginalia. A - Y⁴. Pagination. Some Latin and Italian. Ornament or device similar to 378 (*).

This Spanish work is an indirect comment on the defeat of the Armada in 1588. Mendoza is describing the necessary requirements to undertake a war and in doing so suggests that the fiasco of the Armada could have been avoided with more astute planning.

17833. Meres, Frances. Gods arithmeticke. 8⁰. R. Johnes. 1597. O(8⁰ A. 65. Th (7)).

Roman with italic. A - C⁸, D¹. Signatures only. Some Latin.

This religious treatise makes an analogy between arithmetic and good and evil in the world. Meres claims that addition and multiplication are God's number while division and subtraction are the Devil's. After this interesting introduction, Meres settles down to comment upon the problems of adultery and other sins stemming from marriage,

17866. Middleton, Christopher. The famous historie of Chinon of England. 4. J. Danter for C. Burbie. 1597. Ent. to T. Gosson and J. Dexter 20 January 1596. Hn(49044).

Black letter with roman and italic. A², B - M⁴, N¹. Signatures only.

Middleton's work is a story of love and chivalry featuring noble knights and fair ladies. As usual in English tales of chivalry, Arthur and Lancelot play important roles in the work. Fairies, enchanted swords, and magic all add a light touch to the book, suggesting that it was written for recreation and pleasure rather than any didactic or academic purpose.

17906. Middleton, Thomas. The wisdom of Solomon paraphrased. (Anr. ed., the second of two, 1596 - 1597.) 4⁰. v. sems sic. 1597. Hn(62596).

Roman with italic. Marginalia. A - Y⁴, Aa - Aa⁴, Bb - Bb². Pagination. Some Latin. Device 142 (*).

This biblical verse shows a punitive God ready to take revenge on wayward sinners. The author stresses the idea that one evil person is capable of influencing his godly associate. The work ends with a commentary on the privileges and responsibilities of being a King.

17916. Mihil Mumchance. Mihil Mumchance his discoverie of cheating. 4^o. S. Danter, sold by W. Jones. 1597. Ent. to J. Danter 22 August. Hn(62601).

Black letter with roman and italic. Marginalia. A², B - D⁴, E². Signatures only. Device 379 (*) (or ornament similar to).

This anonymous book is a condemnation of all cheaters, thieves, and gamblers. The author warns the reader of the evils of markets and fairs stressing that these are common working areas of thieves in the land. Mumchance also comments on the deceitful practices employed by lewd women who are pictured as agents of the devil waiting to lead unsuspecting souls astray.

18049. Montgomery, Alexander. The cherrie and the slaye. Composed into Scottis meeter. 4^o. Edinburgh, R. Walde-grave. 1597. Hn(12104).

Roman and italic. A - D⁴, E¹. Signatures only.

This lyric written in Scottish dialect is a description of the natural world that the Romantic poets glorified some two hundred years later. The poet extols birds, animals, and bees, worshipping the simple things found in the everyday world.

18071. More, Sir George. A demonstration of God in his workes. 4^o. 4. Roberts for T. Charde. 1597. Ent. 28 September. Hn(62709).

Roman and italic. Marginalia. A - X⁴. Pagination. Some Latin and Greek. Errata.

This treatise warns the reader of the evils of atheism and points to the fall of the Roman Empire as an example of what happens to a country of non-believers. More ends his work by stressing that even Kings must obey God and is quite careful in noting that Queen Elizabeth falls into this category. More also capitalizes on the Spanish defeat of 1588 suggesting God was on the side of the English in the battle.

18096. More, Sir Thomas. Utopia . A most pleasant, fruitfull, and wittie worke, etc. Third edition. 4^o. T. Creede. 1597. Hn(28905).

Black letter with roman and italic. Marginalia. A - T⁴, U¹. Pagination. Some Latin. Device 299 (*).

More's monumental work is a comment on the social and economic policies of early sixteenth century England and Europe by way of comparison to a fictional land called Utopia. The well organized systems of Utopia indeed make a painful contrast to the social realities of Europe and England in 1597.

18125. Morley, Thomas. Canzonets, or little short songs to foure voyces. 4 ptbks. 4^o. P. Short. 1597. Ent. 10 October. Hn(34007).

Roman with italic. A - C⁴, A - C⁴, A - C⁴, A - C⁴. Signatures only. Music. Titlepage border 182 (**).

This work includes twenty different songs collected from various Italian authors. The themes of the songs are concerned primarily with love and the beauty of fair ladies. There are four sections to Morley's work, presenting songs to be sung in alto, tenor, bass, and soprano.

18126. Morley, Thomas. Canzonets, or little short aers to five and sixe voices. 5 ptbks. 4^o. P. Short. 1597. Ent. 31 October. Hn(34009).

Roman with italic. A - E⁴ F², A - C⁴ D², A - D⁴, A - C⁴ D², A - C⁴ D². Signatures only. Titlepage border 169B (**). Music.

This work is similar to STC 18125 except that it is written for quintets and sextets as well as those delineated in 18125.

18133. Morley, Thomas. A plaine and easie introduction to practicall musicke. folio. P. Short. 1597. Ent. to P. Short and W. Hoskins, 9 October 1596. Hn(62715).

Roman with italic. Marginalia. A² B - Z⁴, Aa⁴ Bb⁶, Y⁴ *⁴ (.)⁴. Pagination. Some Latin and Greek. Illustrations. Errata. Titlepage border 99(**).

This work is primarily designed to teach the reader how to sing. The author offers different samples of music and explains how the music is to be followed. Morley also includes a section on how to compose music, probably meant for those somewhat advanced in music.

18200+. Morton, Thomas, of Berwick. Two treatises concerning regeneration, etc. Anon. . 8^o. T. Creede for R. Dexter and R. Jackson. 1597. L.(1019. b. 17).

Roman with italic. A - G⁸, H⁴, A⁴ B - H⁸, D⁴. Pagination. Some Latin. Device 260 (*).

Morton's treatises deal with the subject of regeneration and how this state may be reached. The author insists that regeneration cannot be bought with money but can be attained only through humiliation and obedience to God. The second treatise instructs the reader on how to keep one's soul "in good health" after regeneration has taken place.

18452. Netherlands—States General. Answer made by the noble lords of the States to the ambassador of Polonia. 4^o. J. Windet. 1597. Ent. 25 August. L²(1589. 17).

Black letter with roman and italic. A - B⁴. Pagination.

This declaration agrees that peace is hoped for by the Dutch in their war with the Spanish but that they are still strongly opposed to Spain. This work would once again be useful as anti-Spanish propaganda in England.

18504+. News. News from divers countries. 4^o. V. Sims. 1597. DL C (E. 5077).

Black letter with roman. A - C⁴. Pagination.

This topical work presents news from various countries and cities including Spain, Antwerp, Venice, and Rome. All of the events mentioned in the book are from 1597 and much of the reporting has a military interest. Current battles, the movements of troops, the requisition of arms, and similar matters are all found in this pamphlet.

18614. Norden, John. The mirror of honour; wherein euerie professor of armes may see the necessitie of the feare of God. 4^o. The widow Orwin for T. Man. 1597. Ent. 17 January. Hn(59383).

Roman with italic. Marginalia. A - N⁴. Pagination. Some Latin. Device 273 (*).

This is another work combining two dominant Elizabethan themes: war and religion. Norden says that if armies fight in the fear of God they will be afforded the favour and affection of heavenly company in battle. The author insists that wars are fought either for or against God, the implication being of course, that England's battles are fought in the name of Christ.

18643+. Norden, John. View of London Bridge from East to West. 1597. F.(10373).

Roman and italic. Single sheet folio. Some Latin. Engraving.

A description of London bridge is the subject of this work by John Norden. Norden gives the dimensions of this famous landmark and points out that many householders and shopkeepers live on the structure.

19083. Pacius, Julius. Institutiones logicae. 12^o. Cantabrigiae, ex off. J. Legat. 1597. F(STC 19083).

Roman and italic. A - I¹². Foliation. Latin. Tables.

This work has twenty-nine chapters dealing with logic, categories, interpretations, and syllogisms. Pacius also offers advice on proper reasoning and how to distinguish between true and false arguments in philosophical discussions.

19158. Palmerin, de Oliva. The first (second) part of the historie of Palmerin d'Oliva. Tr. A M unday. 2 pts. 4^o. T. Creede. 1597. Ent. 9 August 1596. L.(shelfmark not available).

Black letter with roman and italic. Marginalia. A - A⁴, B - Y⁸, Z - Z⁴, A - Z⁸, Aa - Zz⁸. Some Spanish.

This lengthy history tells of the life and fortunes of the chivalric knight, Palmerin de Oliva. His deeds of chivalry, his successes in love, and finally his crowning as the Emperor of Greece are the highlights.

19338. Parry, Robert. Sinetes passions vppon his fortunes. 8^o. T. P urfoote for W. Holme. 1597. Ent. 5 October 1596. Hn(51800).

Roman with italic. A - H⁸, A⁸. Some Latin. Illustrations. Titlepage border 211y (**).

This collection of sonnets, madrigals, and lyrical poems exploits the idea of the ruthless power of love as its primary theme. Love is depicted as something false, dangerous, and deceitful while women are viewed as coy instruments of masculine pain and torture.

19366. Parsons, Robert. A book of Christian exercise. (Anr. ed. .) Anon. . 12^o. A. Hatfield for T. Wight. 1597. L. (c. 69. ff. 10), MRCH(2. I. 1. 51).

Roman with italic. Marginalia. A - X¹², Y¹⁰. Pagination. Tables.

This treatise explains many of the basic tenets of the Christian religion. Parsons tells why man should serve God, the value of meditations, why man was created, the nature of sin, and the justification of God's judgments. Parsons' work approaches a realistic level as he speaks about the difficulties of leading a truly Christian life.

19489. Payne, John. Royall exchange. 4^o. Harlem, G. Romaen. 1597. O.F (STC 19489).

Black letter with roman and italic. Marginalia. A - F⁴. Pagination. Some Latin. Continental device.

Payne is disturbed in this book by the fact that many preachers spend more time in the Royal Exchange attempting to make money than in the pulpit saving men's souls. As well as corruption in the Protestant ministry, Payne comments on the false opinions of the Anabaptists, and finds particularly annoying their insistence that the Virgin Mary was not the natural mother of Christ.

19640. Perkins, John. A profitable booke treating of the lawes of England. (Anr. ed., the seventh of twelve, 1560? - 1639 .) 12^o. in aed. Janae Yetsweirt. 1597. Hn(21571).

Black letter with roman and italic. Marginalia. A - P¹². Latin and French.

This law book deals with grants, exchange, dowries, surrenders, testaments and other aspects of the law concerned with landowning.

196663. Perkins, William. A golden chaine, or the description of theologie, containing the order of the causes of saluation and damnation accordinge to Gods woord. (Anr. ed., the seventh of nine, 1591 - 1612 .) 4^o. Cambridge S. Legate. 1597. Hn(62912).

Roman with italic. Marginalia. A - O⁸, P⁴. Pagination. Some Latin. Illustrations. Device 273B (*).

Perkins' work is an extensive commentary on the religious spectrum with particular emphasis on sin, damnation, and the last judgment. Perkins describes in detail the last judgment and explains how the souls of the dead will return to their bodies and how some will ascend to Heaven while others will be condemned to Hell. Perkins' general purpose seems to be to simply frighten the reader into following the word of God in this homiletic treatise.

19686. Perkins, William. A declaration of the true manner of knowing Christ crucified. 16^o. Cambridge, J. Legate. Ent. 19 January, 1596. O(e. 90. (4)).

Roman and italic. Marginalia. A - B¹⁶, C⁸. Pagination. Coat of arms.

In this short devotional treatise, Perkins explains how to know Christ better and how to be more like Him. He avoids religious and political controversy, does not mention popery, Spain, or the wars in which England are involved. He states that inward surrender to Christ is the only way to attain good moral behavior.

19689. Perkins, William. A direction for the government of the tongue. (Anr. ed., the second of eight, 1593 - 1634.) 8^p. Edinburgh, R. Waldegrave. 1597? . E².(Dd 1050).

Roman and italic. Marginalia. A - C⁴. Pagination. Device 379 (*).

This treatise is concerned with the sins of the tongue such as swearing, blaspheming, quarreling, lying, flattering, idle talking, and other shortcomings. Perkins entreats the reader to amend his wicked ways and repent if he should be guilty of any of these verbal sins against God. Perkins also advises the reader that in order to attain good speech habits a man must first of all always speak the truth, and secondly, speak it graciously.

19705. Perkins, William. An exposition of the symbole or creed of the Apostles, etc. (Anr. ed., the third of four, 1595 - 1631.) Corrected. 8^o. J. Legatt, printers to the Vniuer. of Cambridge. 1597. C. F.(E1.2).

Roman and italic. Marginalia. 9 - 9⁴, A - Z⁸, Aa - Zz⁸, Aaa - Bbb⁸ Ccc⁴. Pagination. Some Latin. Tables. Titlepage border 210 (**). Device 259 (*).

Perkins' purpose in writing this book is to increase the reader's faith through a better understanding of the creed which contains all the basic beliefs of Protestantism. He discusses faith, creation, the Trinity, God's providence, man's fall, Christ's crucifixion, His resurrection, and so forth. Perkins believes that the Church is the body of believers, and plays down the Catholic-Protestant differences.

19712. Perkins, William. The foundation of Christian religion. (Anr. ed., the second of fourteen, 1590 - 1638 .) 4^o. Widow Orwin and F. Kingston for J. Porter. 1597. Hn(62915).

Roman with italic. Marginalia. Aa - Pp⁸. Pagination. Titlepage border 133 (**). Device 273B (*) (repeated).

Four sections dealing with basic religious tenets including treatises discussing whether a man is in a state of damnation or grace, how a man may know if he is following God's word, an exposition on the Lord's Prayer, and a section on how ignorant people might approach the word of God. Perkins keeps his work uncomplicated by employing a question and answer format.

19725.1. Perkins, William. A graine of mustard seed. 4^o. Felix Kingston for Ralph Jackson and Hugh Burwell. 1597. Ent. to R. Jackson, 7 February 1597. NN^{UT} - Mc. (shelfmark not available).

Roman and italic. Marginalia. Qq - Rr⁴. Pagination. Some Latin.

This imperfect copy is the conclusion of another work by Perkins and discusses the methods by which a sinner might be converted to the ways of God. Perkins stresses that conversion involves not a change in the substance of a man but a restoring of the purity and holiness which were lost in man's fall.

19743. Perkins, William. A Salue for a sicke man. (Anr. ed., the second of six, 1595 - 1632 .) 4^o. J. Legat, printer to the Vniuer. of Cambridge. 1597. Hn(62913).

Roman with italic. Marginalia. A - C⁴, D¹. Pagination. Some Latin. Device 259 (*) (repeated).

Perkins describes the correct manner of dying in this treatise directed particularly to mariners, soldiers, and women in childbirth. This divine expresses that the day of

death is better than the day that one is born. Perkins concludes his work by suggesting that man should prepare for death through religious meditation and repentance.

19754+. Perkins, William. A treatise tending vnto a declaration whether a man be in the estate of damnation. 4⁰. Widow Orwin for J. Porter. 1597. LNUU.(shelfmark not available).

Roman and italic. Marginalia. A - L⁴. Pagination. Some Latin. Device 273B (*).

This homiletical treatise by Perkins reiterates his standard theme of rigidly following the Ten Commandments and the literal word of God found in the Bible. Again Perkins emphasizes the eternity of pain and suffering that awaits unrepentant sinners.

19761. Perkins, William. Two treatises. 1. Of repentance. 2. Of the combat of the flesh and spirit. Second edition corrected. 8⁰. J. Legate, pr. to the Vniu. of Cambridge sold by J. Field . 1597. Hn(62914).

Roman and italic. Marginalia. A - D⁸, E⁶, Qq⁸, Rr⁴. Pagination. Some Latin. Device 192 (*).

The first treatise is concerned with repentance in which Perkins states that repentance is a state of grace arising from true sorrow and whereby a man turns from all his sins unto God. The second treatise is identical to STC 19725.1.

19782. Perth Assembly. The questions to be resolutit at the conuention of the Estaits, etc. 4⁰. Edinburgh, R. Waldegraue. 1597. L.F.(19782).

Roman and italic. π^5 . Signatures only. Some Latin. Scottish royal arms.

This book presents a series of fifty-five questions which were to be discussed at the next convention of the Scottish body. This publication asks the delicate question of whether Church or State, that is the minister or the King, should establish the acts governing the Church and questions how the body which forms these acts should be chosen.

19793. Petau-Maulette, Genenuefue. Deuoreux. Vertues teares. Tr. G. Markham. 40. J. Roberts for T. Millington. 1597. Hn(14647).

Roman and italic. Marginalia. A - M⁴. Foliation. Some Latin. Device 302 (**).

This translation is an epitaph on the death of Walter Devoreux who was slain while fighting in France. The work mourns the losses of all of the French soldiers under King Henry III of France who also served in the campaign against the Spanish. The book includes a flattering poem dedicated to Lady Penelope Rich advertising her beauty and virtue.

19797. Peter, Saint. Saint Peters ten teares. 4⁰. G. Simson for W. Jones. Ent. 15 October. Hn(31863).

Roman and italic. A - C⁴. Signatures only. Some Latin.

This piece of religious poetry is an intense lyrical treatment of the suffering of Peter after his denial of Christ. The moral of the poem is that there is a lesson to be learned through Peter's painful experiences after turning away from Christ and that the Christian reader should accept God at all costs. The work does end on a positive note, stressing the purgation of Peter through his sufferings and his return to God.

19833. Philip II, King of Spain. The edict and decree of Phillip, King of Spaine, touching the exchangings of money. Tr. W.P. from French. 40. J. Wolfe. 1597. Ent. 17 March O. (shelfmark not available).

Roman and italic. A - C⁴. Signatures only. Some Spanish. Device 294 (*).

This short proclamation by the Spanish King lays down the monetary policies between the merchants of the country and the King. It is significant that the edict was drawn up and was passed with the agreement of the merchants, suggesting that some democratic influences were being felt in Spain as well as in England. A reference is also made to the fact that Spain has been financially helped by the Pope in various undertakings including war, a revelation that would once more serve as anti-Catholic propaganda.

19842. Philip, King of Spain. Begin. Consideringe the obligation which his catholike magestye, etc. A proclamation by 'The great Adelantado of Castilla'. April 1597. single sheet folio. 159 . L¹¹. (shelfmark not available).

Roman. Single sheet folio.

Designed to be an anti-Papist piece once printed in English, this proclamation declares that the Spanish king is determined to protect his Catholic subjects and defend the Catholic faith through war, if necessary.

19857. Phillips, George. The embassage of Gods angell. 8°. Peter Short for W. Leake. 1597. Ent. 31 August 1596. O.L (4479. a. 48).

Roman with italic. Marginalia. A - B⁸, C⁴. Signatures only. Some Latin. Device 278 (*).

Phillips' work is designed to bring the Christian reader closer to God by stressing that the works of the Gospel are the works of life, and in order to gain an everlasting life the word of the Gospel must be followed. Phillips refers specifically to Acts 5: 20 - 21 as his text and concentrates on eternal bliss in a life after death.

19859a. Phillips, George. Gods generale summone to his last parliament. 8°. Peter Short for William Leake. 1597. O. (8°. L. 103. Th.).

Roman with italic. Marginalia. A - B⁸, C⁴. Signatures only. Device 278 (*).

This sermon pleads that Judgment Day is fast approaching for saints and sinners alike, and that there is no escape from this last trial of mankind. Phillips warns that man, like Adam after the fall, will be unable to hide from God and his own sins. Several references from the Bible are present in an effort to emphasize the fearful inevitability of the Last Judgment.

19860. Phillips, George. The good shepherds dutie. 8°. for W. Leake. 1597. Ent. 21 May 1595 as 'the paynes of a faithful pastour?'. L (4474. a. 42 (1)).

Roman with italic. Marginalia. A - B⁸, C⁴. Signatures only. Device 278 (*).

This sermon stresses the need for learned preachers in England. He comments on the ability of a good preacher to save men from the vanities of the world and stresses that Christians can be guided through the messages found in many proverbs. Furthermore, this source of instruction should be utilized.

19900. Pie, Thomas. An hourglasse, contayning i. a computation from the beginning of time to Christ; ii. a confirmation of the same, etc. 4⁰. J. Wolfe. 1597. Ent. 21 April. Hn(21744).

Roman with italic. Marginalia. A - P⁴. Pagination. Some Latin and Greek. Tables. Device 294 (*).

This history discusses the reigns of the Kings of Juda, Israel, Assyria and Babylon. There are many references to the Bible. Pie tells how long each King ruled, and he cites many of the rather astounding terms of office attributed to various rulers in the Bible. The work is best described as a book of Biblical reference rather than one that would be used for general reading.

19945. Pinner, Charles. A sermon at Littlecot. 8⁰. Oxford, J. Barnes for J. Broome . 1597. O (8⁰ D 86 th).

Black letter with roman and italic. Marginalia. A - B⁸, C⁴. Pagination. Some Latin and Greek.

The theme of Pinner's sermon is that all that a man needs is godliness in order to lead a Christian existence. The sermon is taken from the words of the Apostle Paul to I Timothy 4:8., Pinner assures the reader that however little a man's godliness may be, it shall be made enough to attain the promise of life which is to come.

19946. Pinner, Charles. Two sermons of Marleburgh on i. Peter ii 17 . 8⁰. T. Creede. 1597. O. (shelfmark not available).

Roman and italic. Marginalia. A - P⁸, G². Pagination. Some Latin.

The first of these two sermons stresses that all men must be honoured if a Christian state is to survive, while the second sermon proposes a similar theme, that of the necessity of brotherly fellowship. This preacher says that since all men are of Mary's womb, all are therefore brothers. Pinner emphasizes that this fellowship can be maintained only through obedience to God and the Sovereign.

19955. Piscator, John. Analysis logica libri S. Lucae qui inscribitus Acta Apostolorum. 8⁰. F. Kingstonus. 1597. Ent. to B. Norton 23 September. Hd. (C. 1324. 27*).

Roman and italic. Marginalia. A - R⁸, S⁶. Pagination. Some Latin and Greek.

This work is a Latin analysis of the book of Acts. The British museum indicates that its copy of this work was destroyed in wartime bombings.

19959. Piscator, John. Analysis logica septem Epistolarum apostolicarum. Editio secunda. 8⁰. G. Bishop. 1597. L. (1107. b. 7).

Roman and italic. Marginalia. A - M⁸, N⁴. Latin with some Greek.

This Latin work is a summary of the epistles of James, Peter (2), John (3), and Jude.

20016. Playfere, Thomas. The meane in mourning, etc. (Anr. ed., the third of six, 1595 - 1616 .) 8⁰. J. Roberts for A. Wise. 1595. Hd. (70.3155).

Roman with italic. Marginalia. A - I⁶. Pagination. Some Greek.

This sermon by Thomas Playfere may be another indirect reference to the problems of famine and pestilence that plagued Elizabethans. Playfere discusses the religious significance of mourning and the spiritual benefits that can be derived through mourning.

20207. Presse, Symon. A sermon preached at Eginton. 8⁰. J. Barnes. 1597. O. (8⁰. D. 24 Th.).

Black letter with roman and italic. A⁸ B⁶. Pagination.

Presse's sermon entreats the Christian reader to avoid idolatrous places and people. The preacher stresses that much harm can result from such associations, and he indicates that by becoming familiar with worldly things, a man will be drawn into corruption. Presse expresses the belief that many professions suffer from the fact that its members are constantly being led astray by corrupt associates.

21285. Pollock, Robert. Tractatus de vocatione efficaci. 8⁰.
Edinburgh, R. Walde-graue. 1597. C(Syn. 8. 59. 64).

Roman with italic. Marginalia. A - Z⁸, Aa - Aa⁴. Pagination.
Latin. Tables.

Another in the long list of commonplace commentaries on the scriptures in this work by Pollock who was the author of numerous theological works and in this book, as in the majority of his canons, he is noted for supporting the king in church matters.

21312. Romney Marsh. The charter of Romney Marsh. Latin and Englis.
8⁰. J. Wolfe. 1597. Ent. 22 March. Hn(shelfmark not available).

Roman with black letter and italic. Marginalia. A - E⁸.
Pagination. Some Latin.

This proclamation by Henry VIII orders repairs for the walls and water gauges of Romney Marsh so that it might be protected from the sea. The work is printed with one half of a page in English and its equivalent in Latin on the other half.

21489. S., E.. The discoverie of the knightes of the poste.
4⁰. G. S imson . 1597. Ent. to R. Walker, 14 November.
Hn(69191).

Black letter with roman and italic. A - D⁴, E². Some Latin.

The "knightes of the post" are thieves, frauds, and criminals, and this work is intended to warn the reader of the evils of crime. Many topical and geographical references are found in the book; an attempt to add a touch of immediacy and reality to this didactic piece of news.

21499. S., I. or J. Certain worthye manuscript poems. 8⁰.
for R. D exter . 1597. L. O. Dur⁴. M. F. Wn. Hn(61369).

Roman and italic. A¹, B - F⁸. Some Latin. Device 260 (*).

This collection of lyrics includes "The tragedy of Guistard and Sismond", "The Northern Mother's Blessing", "The Way to Thrifte". The first of the poems is concerned with courtly pleasures and amorous accounts of knights and fair ladies and deals particularly with a story involving two young rovers named Guistard and Sismond. The last two poems have utilized religious themes and are offered as pleasing pieces for the Christian reader.

21602. Salerno. Schola Salernitana. (Anr. ed., the seventh of nine, 1528 - 1634.) 4^o. For T. Creede. 1597. Ent. 5 October 1596. NY(STC 21602).

Black, letter with roman and italic. Marginalia. A - A³, B - Y⁴, Z¹. Pagination. Some Latin. Device 299 (*).

This author exploits the fact that figures from Biblical history seemed to live so long while "modern man" usually dies within sixty or seventy years. The work ends with the reasons why this phenomenon is so and that reason is that man has failed to follow the Ten Commandments. The moral is obvious: for a longer life follow the word of God.

21877. Scotland. The laws and actes of parliament maid be King James the first and his successours. Collected by Sir J. Skene 3 pts folio. Edinburgh, R. Walde-graue. 1597. Hn(22295).

Roman with italic. * - *⁴, A - Y⁶, Z - Z⁸, aa - dd⁶, A - T⁴. Foliation. Some Latin. Tables. Royal seal.

This lengthy law book, designed for judges, lawyers, and law students, surveys the laws passed by various parliaments throughout Scottish history from the time of James I through James VI.

21891. Scotland. The questions to be resolutit at the Conuention of the Estaits and Generall Assemblie. 4^o. Edinburgh, R. Walde-graue. 1597. L.(4175. bb. 7).

Roman with italic. π⁵. Scottish and some Latin. Scottish arms.

This law book presents fifty-five questions to be considered by the Scottish Parliament. Many of the queries are of a religious nature such as whether or not excommunication can be used against criminals or whether or not a simple pastor has any jurisdiction over local problems.

22014. Scotland - Proclamations. A table of all the kinges of Scotland (a table of the moueavle feastes for 50 zeires to cum). folio. Edinburgh ? 1597? . N(346234).

Roman with italic. π¹A F⁶, G². Signatures only. Tables. Errata. Royal arms.

This work outlines the reigns of all the kings of Scotland from the time of Fergus, whose reign began in year of the world 3641, to the time of James VI. An interesting reference is made to Macbeth who is depicted as a cruel tyrant who was justly slain by Malcolm. The book ends with a flattering summary of the reign of James VI.

22307. Shakespeare, William. Richard II The tragedie of King Richard the second. Anon. 4⁰. V. Simmes for A. Wise. 1597. Ent. 29 August. Hn(69343).

Roman and italic. A - D⁴, K¹. Signatures only. Device 142 (**).

In this play Shakespeare adds some originality to the historical Richard II by basing his overthrow on the weakness of sentimentality. Richard is depicted as a weak, pathetic figure who timidly relinquishes his crown. Undoubtedly this play had a particular appeal to Elizabeth and her order-conscious court.

22314. Shakespeare, William. Richard III. The tragedie of King Richard the third. Anon. . V. Sims for A. Wise. 1597. Ent. 20 October 1597. Hn(69350).

Roman and italic. A - M⁴. Signatures only.

Richard III also held a special moral for the Elizabethan, for it emphasizes the chaos resulting from the crime of usurpation and what becomes of challenging the order of the universe. The title page of the play emphasizes the corruption, tenor, and murder that Richard III was involved in, suggesting that these elements were precisely what many theatre-goers hoped to find in a play.

22322. Shakespeare, William. Romeo and Juliet. . An excellent conceited tragedie of Romeo and Juliet. Anon. 4⁰. J. Danter. 1597. Hn(69361).

Roman and italic. A - K⁴. Signatures only. Device 281 (**).

This play dealing with young love and its problems would undoubtedly appeal to the romantic Elizabethan as much as the modern theatre-goer. It is one of Shakespeare's most tender dramas as it builds its plot and theme on the sincere and simple passion of young lovers.

22555. Simeon, Metaphrastes. Vitae sanctorum evangelistarum Johannis + Lucae traductae a R. Bietto. Greek and Latin. 8°. Oxoniae, ex off. typ. J. Barnesii pro J. Broom. 1597.F (22555).

Roman and italic. Marginalia. A - G⁸. Pagination. Some Latin and Greek. Scottish royal seal.

This Latin work discusses the life of the two Biblical chroniclers, John and Luke. The author states that these two figures are superior to all other saints in their deedication to God. The author also comments on the pleasing nature of the written reports of these two religious historians.

22622. Skene, Sir John. De verborum significatione. folio. Edinburgh, R. Walde-graue. 1597. O.C. (shelfmark not available).

Roman with italic. Marginalia. A - S⁶, T - T⁴. Signatures only. Some Latin and French.

This work explains the difficult words contained in Acts of Parliament that were passed in the reign of Elizabeth I. Much of Skene's work is devoted to matters of land ownership and government taxation policies.

22722. Smith, Henry. The sermons of Master H. Smith gathered into one yolume. (Anr. ed., the fifth of sixteen, 1592 - 1637.) 8°. F. Kingston for T. Man. 1597. O.F (STC 22722).

Roman with italic. Marginalia. A - H⁸. Pagination. Some Latin. Device 273 (*).

Smith's sermons were published in the hope that the reader would meditate on Smith's words and become a better Christian. The author indicates as well that since he has been ill recently and unable to preach from the pulpit he must be content with printing his messages for his congregations. Several of Smith's sermons are anti-Roman Catholic in theme. Typical is his denunciation of celibacy, stating that it is foolish for priests not to take the cure for unlawful fornication.

22958. Southwell, Robert. Saint Peters complaynt. With other poems. (Anr. ed., the third of fourteen, 1595 - 1636.) Anon. . 40. J. R oberts for G. C awood. 1597. Hn(14111).

Roman and italic. A - I⁴. Pagination. Device 112B (*).

Robert Southwell, the Catholic martyr, condemns poets who abuse their talent. He believes that those poets who would make the follies of love their subject are prostituting their poetic gifts. Southwell, a man who indeed practised what he preached, states that God is the proper study of the poet.

22969. Southwell, Robert. A short rule of good life (i - ii). 12⁰. n.p. (1596 - 1599). L²(1548. 18).

Roman and italic. A - G⁸. Pagination. Some Latin.

This work by Southwell instructs the reader in the basic tenets of Christianity. He states that man is nothing without God and that man's first duty as a Christian is to consider that he was born to serve and please God. Southwell comments upon wearing appropriate apparel symbolizing an inward commitment to God, and he lists various methods of defeating the temptations of the world. Patience is one of Southwell's defenses against temptation, and says that by accepting the toils of life with patience, temptation and evil can be effectually subdued.

22993. Spain. A discourse of the ouerthrowe giuen to the King of Spaines armie. 4⁰. 1597. L.C. (123. c. 15).

Black letter with roman and italic. A - B⁴. Pagination. Some Latin. Device 278 (*).

This work is a description of the battle against the Spanish outlined in STC 17678.

23021. Sparke, Thomas. The high way to heauen. 8⁰. R. R obinson for R. Dexter. 1597. L. (4401. m. 36).

Roman with italic. A - Z⁸, Aa⁴. Pagination. Errata.

This religious treatise based on John 7: 37-39 is a condemnation of all who do not believe in transubstantiation. Sparke also devotes a section of this work to praising the Church of England and advises his readers to follow the doctrines of that church in the hope that a spiritual union with Christ might be attained.

23093. Spenser, Edmund. The Shepheardes Calendar. Conteyning twelue aegloques. Anr. ed. Immerito. 4⁰. T. Creede for J. Harrison the younger, 1597. O(Malone 617).

Black letter with roman and italic. A - O⁴. Illustrations.

The 1597 edition contains some corrections and changes from the first edition. This publication helped establish Spenser's literary reputation.

23281. Stockwood, John. Progymnasma scholasticum. 8⁰. Ex typ. A. Islip. 1597. L.O.C.F. Hn(30745).

Roman and italic. Marginalia. A - Z⁸, Aa - Hh⁸. Pagination. Latin and Greek. Tables. Errata. Device 268 (**).

This educational work is an explanation of Greek grammar. Stockwood discusses the use of phrases, both those in common usage and those found only in academic books. He also explains the use of difficult words in the Greek vocabulary.

23411+. Sturtevant, Simon. Anglo-latinus no menclator graecorum primitiuorum. Londini, Ex officina Valentini Sems, 1597. Y. gb(34. 56).

Greek and black letter with roman and italic. Marginalia. A - H⁸, I⁴. Pagination. Greek and some Latin. Table.

This work is similar to STC 2743. The book is designed for teachers and students of Greek and Latin, and contains a list of everyday Greek and Latin words explained in both English and Latin.

23621. T., I. or J. The hauen of pleasure. (Anr. issue? .) 4⁰. P. S hort for Paul Linley and John Flasket. 1597. O.(4⁰. A. 34. Th B. S.).

Roman with italic. Marginalia. A - X⁴. Pagination. Some Latin.

This book instructs the reader how to live a chaste and pure life. The author denounces women who would sacrifice their chastity and entreats the readers to lift their eyes towards Heaven for salvation. The value of humour in life is also commented upon, suggesting it enables man to see and understand his follies while enjoying the process.

23670+. Tanner, J. A sermon preached at Paules Crosse by J. Tanner. 8⁰. Widow Orwin for R. Ockold. 1597. Hd(H. 4. 8.).

Roman and italic. Marginalia. A - E⁸. Some Latin.

Tanner's sermon is based upon James, 4. 8 which exhorts man to draw near unto God so that He may draw near unto you. The author lists the enemies of man as the devil, the world, pride, covetousness, and voluptuousness while man's friends are explained to be Christ, His word, faith, prayer, and godliness.

23888. Terentius, Publius. Afer. P. Terentii Afri comoediae sex. (Anr. ed., the second of three, 1589 - 1619 .) 12⁰. ex off. R. Robinsoni. 1597. L-(688. a. 11).

Roman only. A - H¹², I⁶. Pagination. Latin.

This is a reprint of the 1589 edition containing the following comedies of Terence: Andria, Eunuchus, Heavtontimoramemon, Adelph, Phormionem, and Hecyram.

24097. Tofte, Robert. Laura. The toyes of a traugller: or the feast of fancie. By R. T ofte, Gentlemen. 8⁰. V. Sims. 1597. L. Hn. (31302).

Roman with italic. A - E⁸. Signatures only. Some Latin. Device 332 (*).

Tofte's narrative poem tells of the adventures during his own reckless youth as he travelled through Italy and England. The book concentrates upon various love affairs which usually end in the suffering of the young courtier. The dominant female in the poem is called Laura, suggesting that Tofte's poem is designed on the work of the noted Italian, Petrarch.

24118. Tooker, William. Charisma, siue donum sanationis. (Anr. issue.) 4⁰. J. Windet. 1597. Hn(17422).

Roman and italic. Marginalia. * - *⁴, 9 - 9⁴, A - R⁴, S¹. Pagination. Latin and some Greek. Errata. Royal arms.

This book discusses the power inherent in the English sovereign and how throughout history that often awesome power has been used for the betterment of the state. This work would be viewed kindly by Elizabeth I since her power could be viewed as the proof of the validity of her succession.

24122. Top, Alexander. Saint Peters rocke, vnder which title is deciphered the faith of Peter. 4^o. 1597. L (873. h. 26).

Roman with italic. Marginalia. π^2 , B - O⁴. Pagination. Some Latin, Greek and Hebrew.

Making references to John, Psalms, Jude, Corinthians, Isaiah, and Peter, Alexander Top concentrates on the crucifixion and the resurrection of Christ and how the redemption of mankind is assured through Christ.

24128. Topsell, Edward. The reward of religion: deliuered in sundrie lectures vpon the book of Ruth. Anr. ed., the second of our, 1596 - 1613. 8^o. J. Windet. 1597. F (STC 24128).

Roman with italic. Marginalia. *⁸, π^8 , A⁴, B - V⁸, X⁴. Pagination. Some Latin.

Adapted from the book of Ruth, this religious treatise stresses that with the assistance of God the inward and outward trials of life can be overcome. Topsell makes special reference to a current famine and indicates that with God's aid, this time of dearth will be tolerable.

24335. Turkey. The policy of the Turkish empire. The first booke. 4^o. J. Windet for W. S tansby. 1597. Ent. 28 April. L.O.F. WH. Hn(61437).

Roman with italic. Marginalia. A - X⁴, Y². Pagination. Titlepage border 215 (**). Arms.

This work is an effort to discredit the Moslem religion and its first prophet and founder, Mohammed. The author claims that the Arabians, the first to adopt the faith were bewitched by the devilish Mohammed. The account tells of the life of Mohammed while emphasizing the fact that he was an atheist and an arch-enemy of Christ.

24338. Turnbull, Charles. A perfect a. easie treatise of the vse of the celestially globe. Anr. ed., the second of two, 1585 - 1597. 8^o. for S. Waterson. 1597. L.(C. 54. g. 5).

Roman and italic. A - B⁸, C⁴. Signatures only.

This work is an introduction to the science of astronomy. Turnbull discusses longitudes and latitudes as well as methods of navigation by use of the stars. The book also contains advice on how to tell the hour of the sun's rising and setting.

24385. Tusser, Thomas. Fiue hundreth points of good husbandry. Enr. ed., the eleventh of eighteen, 1573 - 1638 . 8^o. P. Short. 1597. O.M. (20341.5).

Black letter with roman and italic. Marginalia. A - K⁸, L². Pagination. Colophon. Some Latin. Device 148 (*).

These rules of husbandry are designed to aid the Elizabethan farmer, whether in the open country or wooded areas. The book contains information on diets for farmers, the values of certain plants and herbs, and offers remedies for certain illnesses in sheep and cattle. The work concludes with a section on housewifery and is a useful work.

24415. Tymme, Thomas. A booke containing the true portraiture of the Kings of England. 4^o. J. de Beuchesne. Hn(82184).

Roman and italic. A - F⁴. Signatures only. Illustrations.

This book contains a short insight into the reign of each monarch of England from 1066 to 1597. As well as giving a prose note on each ruler telling how he or she came to the throne, illustrations are included of every monarch.

24482. Ubaldini, Petruccio. Militia del Gran Duca di Thoscana. 4^o. R. Field. 1597. C. (Bb* . 10. 413).

Roman and italic. A - H⁴. Pagination. Italian.

The book is a description of the military system of Tuscany. The author includes the location of various forts and castles used for defence, as well as including the names and histories of many of the military leaders in Italy.

24607. Vaughan, William. Ἐρωτοταίγυλλον : continens canticum canticorum. 8^o. R. Field? ap. R. Johnesum. 1597 (26 October). L. (C. 122. a. 19).

Roman and italic. A - D⁸. Pagination. Latin and Greek. Device 170 (*).

This work is a selection of the Psalms of Solomon and other readings from the scriptures. Several of the Psalms utilize the format of a dialogue between Christ and a prophet.

24769. Virel, Matthieu. A learned and excellent treatise containing all the principall grounds of christian religion, turned into English. Fourth impression. 8^o. R. Robinson for R. Dexter. 1597. L.C. (shelfmark not available).

Roman with italic. Marginalia. A - S⁸. Pagination. Some Latin. Device 260 (*).

According to the author, one of the best ways to become a worthwhile Christian is to adopt good reading habits. Virel outlines as well the fundamental points in attaining salvation, beginning with gaining a complete knowledge of God and ending with the recognition that man is a sinner. Following this recognition, the way to redemption is through prayer.

24791. Virgilius, Maro, Publius. P. Virgilii maronis opera. (Anr. ed., the fifth of eight, 1570 - 1634.) 8^o. F. Kingston. 1597. F. (STC 24791).

Roman and italic. Marginalia. A - Z⁸, Aa - Ss⁸. Pagination. Latin.

This work is a history of the life and works of Virgil.

25087. Warner, William. Syrinx, or a seauenfold historie. Newly perused. (Anr. ed., the second of two, 1584 - 1598.) 4^o. T. Purfoot. 1597. Hn(12955).

Black letter with roman and italic. A - A⁴, 9 - 9², B - V⁴.

This book offers the reader a variety of comic and tragic tales. The author employs an entertaining style, sprinkling humorous colloquialisms throughout the work as he describes the adventures and misfortunes of various heroes and villains throughout ancient history.

25195. Wedding. A spiritual wedding, Writen first in the high Dutch tongue. Tr. J. Thorius. 12^o. J. Wolfe. 1597. F (STC 25195).

Black letter with roman and italic. A - H¹². Pagination. Colophon. Some Dutch. Titlepage border 227 (*).

An analogy is made between marriage and the joining of a man's soul with Christ. The theme of this work is that this spiritual union will lead to man's salvation. Like a faithful wife, the soul of man is meant to follow and obey Christ and through this obedience eternal bliss will result.

25205. Weelkes, Thomas. Madrigals to 3. 4. 5. and 6 voyces. 6 pt. blks. 4⁰. T. Este. Ent. 15 October 1603. F (STC 25205).

Roman and italic. A - C⁴, B - D⁴, B - B⁴, D - D⁴.
 Pagination. Tables. Music.

This work offers twenty-four songs, six each to be sung by trios, quartets, quintets and sextets. The subjects of the songs deal with the beauty of women and the love of the songsters for such women.

25269.1. West, William. The first part of symboleography. Jane Yetsweirt, widow of Charles Yetsweirt. Hd. (STC 25269.1).

Black letter with roman and italic. Marginalia. *⁴, A - Pp⁸.
 Signatures only. Some Latin.

This legal work consists of chapters dealing with a variety of legal areas. West discusses appropriations, debts, warrants, grants, sales, and contracts. He also defines many legal terms and describes various types of vendors' permits and licenses. It is likely that West's book was designed primarily for a novice in the legal world.

25277. West, William. Of Symboleography, the second part, newlye corrected. 4⁰. T. Wight and B. Norton. 1597.
 O (35. a. 24).

Black letter with roman and italic. Marginalia. * - *²,
 A - I⁴, Aa - Aa⁸, Aaa - Ggg⁶. Aaaa - Bbbb², a - n⁴.
 Signatures only. Some Latin.

This work is similar to STC 25269.1 and is concerned with fines, offences, and indictments. Again West offers legal definitions for the novice as well as explaining the rights and prerogatives of officials within the law.

25630. Wilcox, Thomas. The summe of a sermon preached at Sowthell. 8⁰. For T. Man. 1597. F. (25630).

Roman with italic. A - E⁸. Signatures only. Some Latin. Device 273 (*).

The theme of this sermon is found in Matthew II: 28 - 30 and stresses the comfort that can be found in God amidst the toils and burdens of mortal life. Wilcox assures his congregation that God will not allow man to perish with the wicked world if he turns his heart to heaven.

25722. Williams, John. De Christi iustitia, et in regno spirituali ecclesiae pastorum officio. 4⁰. Oxoniae, typ. J. Barnesii. 1597. L². (shelfmark not available).

Roman with italic. Marginalia. *², A - C⁴. Pagination. Latin.

This is a theological treatise emphasizing the justice and mercy of Christ. Williams makes references to the Bible throughout his work and particularly stresses the eighteenth Psalm.

26095. Yonge, Nicholas. Musica transalpina. The second booke of madrigalles to 5 + 6 voices. 6 pts. 4⁰. T. Este 1597. L. D² F, WH. Hn(20121).

Roman with italic. ² B - D⁴, ² B - D⁴, ² B - D⁴, ² B - D⁴, ² B - D⁴, ² B - D⁴. Some Italian. Tables. Music. Arms.

This music book is a translation of twenty-four songs translated from the Italian by Nicholas Yonge. These madrigals are written for quintets and sextets and offer songs to be sung by soprano, alto, tenor, and bass. As well as the words to each song, Yonge includes the music.

ADDENDA

2894.7 (Herbert 241) Bible - English. New Testament.
Bishops' . 8⁰. Deputy of C. Barker. 1597. L¹⁴.

Black letter. Marginalia. 8, *8, A - Z⁸, Aa - Oo⁸.
Signatures only. Tables. Imperfect wanting titlepage.

This is an imperfect edition of the New Testament.

APPENDIX B

CHRONOLOGICAL CALENDAR

The following chronological calendar contains significant dates pertaining to the writing, printing, and publishing, of the extant works from 1597. Perhaps the most revealing thing gained from this calendar is that it suggests that 1597 is not isolated from other years in the history of literature and printing in English.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1525		
undated	15776	First edition printed.
1528		
undated	872	First edition printed.
undated	21602	First edition printed.
1546		
undated	16704	First edition printed.
1556		
undated	4387 ^a	First edition printed.
1560		
undated	12389	First edition printed.
undated	19640	First edition printed.
1562		
undated	6216	First edition printed.
undated	15392	First edition printed.
1565		
undated	3156	First edition printed.
1568		
undated	15664	First edition printed.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1569		
25 February	6677	Sermon preached before Queen Elizabeth.
1570		
undated	24791	First edition printed.
1572		
undated	3392	First edition printed.
undated	6681	First edition printed.
1573		
undated	24385	First edition printed.
27 April	8061	Proclamation issued.
1576		
undated	6743	First edition printed.
1578		
undated	3824	First edition printed.
undated	17060	First edition printed.
1 July	3487	Entered to John Allde.
12 December	2172	Preface dedicated to Christian Rader.
1579		
undated	11035	First edition printed.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1580		
undated	17075	First edition printed.
1581		
undated	939.1	First edition printed.
undated	944.1	First edition printed.
undated	951.1	First edition printed.
20 July	5966	First edition printed by John Craig.
1582		
undated	6717	First edition printed.
1583		
undated	13978	First edition printed.
1584		
undated	25087	First edition printed.
31 May	6716	Entered to James Roberts.
9 July	19366	Preface to the reader dated.
1585		
undated	6395	First edition printed.
undated	24938	First edition printed.
1588		
17 December	3147	Written by Thomas Blundeville and dedicated from his "poore Swans nest."

<u>Date</u>	<u>STC</u>	<u>Information</u>
1589		
undated	14290	First edition printed.
undated	23888	First edition printed.
24 November	19712	Dedicated by William Perkins.
1590		
undated	17426	First edition printed.
undated	19712	First edition printed.
1591		
undated	3634	First edition printed.
undated	19663	First edition printed.
23 July	6216	Entered to Thomas Orwin.
3 July	14633	Entered to George Bishop and Ralph Newberry.
1592		
undated	749	Written by author in Italy. Printed by Valentine Simmes in London.
undated	2158	Printed by Deputies of Christopher Barker.
undated	22722	First edition printed.
12 December	19761	Printed by John Legat.
1593		
undated	17348	First edition printed.

<u>Date</u>	<u>STC</u>	<u>Information</u>
undated	19689	First edition printed.
10 March	19959	Dedicated by John Piscator.
26 May	1182	Entered to Thomas Scarlet.
22 October	12451	Entered to John Wolfe.
17 November	19761	Written on anniversary of Queen Elizabeth's birth.
1594		
undated	3147	Several chapters completed in 1594 and included in 1597 edition.
7 January	3631	Entered to Robert Jones.
1595		
undated	764	First edition printed.
undated	19705	First edition printed.
undated	19743	First edition printed.
undated	20016	First edition printed.
5 January	19946	Sermon preached.
20 May	3126	Entered to William Blackwall.
21 May	19860	Entered to William Leake.
26 August	16805	Entered to John Wolfe.
22 September	17090	Entered to Robert Finch.
30 October	12225	Entered to Robert Robinson.
7 November	19946	Sermon preached.

<u>Date</u>	<u>STC</u>	<u>Information</u>
17 November	14976	Sermon first preached at York.
1596		
undated	12920	First edition printed.
undated	22969	First edition printed.
undated	24128	First edition printed.
20 January	17866	Entered to Thomas Gosson and John Danter.
6 February	7087	Sermon preached at St. Paul's.
1 June	23704	Sermon preached.
8 August	20207	Sermon preached.
9 August	19158	Entered to Thomas Creede.
31 August	19857	Entered to William Leake.
6 September	14678	Entered to Cuthbert Burby.
7 September	3705	Entered to William Wright.
5 October	19338	Entered to Thomas Purfoot.
5 October	21602	Entered to Thomas Creede.
9 October	18133	Entered to Peter Short and William Hoskins.
20 October	3705	Entered to Thomas Creede.
26 October	11127	Entered to Widow Orwin.
11 November	16096	Entered to Richard Field.
24 November	15010	Entered to Thomas Este.
27 November	1659	Entered to Adam Islip.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1597		
3 January	15111	Entered to Edward Allde.
14 January	17678	Entered to Peter Short.
17 January	18614	Entered to Widow Orwin.
26 January	11871	Entered to Felix Kingston.
30 January	1137	Dated by Francis Bacon.
5 February	1137	Entered to Humphrey Hooper.
7 February	19725.1	Entered to Ralph Jackson.
28 February	21891	Printed by Robert Waldegrave.
15 March	21877	Printed by Robert Waldegrave.
15 March	22014	Printed by Robert Waldegrave.
17 March	19833	Entered to John Wolfe.
22 March	21312	Entered to John Wolfe.
31 March	12716	Entered to Thomas Creede.
5 April	90	Entered to William Mattes.
21 April	19900	Entered to John Wolfe.
28 April	24335	Entered to John Windet.
11 May	11279	Entered to Thomas Creede.
6 June	11705	Entered to Edmund Bollifant.

<u>Date</u>	<u>STC</u>	<u>Information</u>
6 June	1445	Entered to George Bishop, Ralph Newberry and Robert Barker.
6 June	15195	Entered to George Bishop, Ralph Newberry and Robert Barker.
18 June	19955	Signed by author, Samuel Lucas.
11 July	7263	Entered to Richard Field.
23 July	8258	Proclamtion issued.
23 July	19945	Dedicated to John Sims.
17 July	19945	Sermon preached.
9 August	6216	Entered to Robert Robinson.
13 August	8259	Proclamation first issued.
20 August	4908	Printed by Deputies of Chistopher Barker.
22 August	17673	Entered to Thomas Styrop.
22 August	17916	Entered to John Danter.
25 August	18452	Entered to John Windet.
29 August	22307	Entered to Valentine Simmes.
15 September	6759	Dated from London by Claudius Hollibrand.
15 September	8260	Proclamation first issued.
20 September	4426	Signed by de Valera.
23 September	19955	Entered to Bonham Norton.
24 September	17231	Entered to William Mattes.
27 September	8261	Proclamation first issued.

<u>Date</u>	<u>STC</u>	<u>Information</u>
28 September	18071	Entered to Thomas Charde.
7 October	11573	Entered to Thomas Creede.
10 October	17833	Dated by Francis Meres.
10 October	18125	Entered to Peter Short.
11 October	12906	Entered to Cuthbert Burby.
12 October	7193	Entered to James Roberts.
15 October	19797	Entered to Gabriel Simson.
20 October	24607	Entered to Richard Jones.
25 October	10065	Proclamation issued.
25 October	10066	Proclamation issued.
26 October	24607	Entered to Robert Jones.
31 October	7091	Entered to Peter Short.
31 October	18126	Entered to Peter Short.
7 November	17231	Entered to Edward Mattes.
14 November	21489	Entered to Robert Walker.
14 December	3846	Printed by Conrad Waldkirch.
17 December	16609	Entered to Felix Kingston.
1598		
9 January	13881	Entered to Arnold Hatfield.
17 February	12323	Entered to Ralph Jackson.
17 March	14364	Entered to John Legat.
20 March	12716	Entered to Thomas Creede.
19 August	6759	Entered to Thomas Purfoot.

<u>Date</u>	<u>STC</u>	<u>Information</u>
1599		
10 November	1311	Entered to Edmund Bolli- fant and Arnold Hatfield.
1600		
1 September	17323	Entered to F. Norton.

APPENDIX C

INDEX OF PRINTERS, PUBLISHERS AND BOOKSELLERS, 1597

This index shows the number of extant printed works accredited to each printer with extant works from 1597. It also shows the relationships that existed among printers, publishers, and booksellers.

The word "for" indicates that the book was printed for the bookseller named. "Ent" indicates that the book was entered in the Stationers' Register to that stationer. Other abbreviations used are "ex off." for ex officina, "pr." for printer, "bk." for bookseller, stationer, or publisher.

Adams, Thomas: bk.

for 13881 (see also Hatfield, Arnold)

for 13882 (see also Hatfield, Arnold)

Allde, Edward: pr.

3299 (see also White, Edward)

3478

3487 (see also Allde, John)

4115+ (see also Burby, Cuthbert)

6395 (see also White, Edward)

14678 (see also Burby, Cutherbert)

15111

17673 (see also Styrrop, Thomas)

Allde, John:

for 3487

Ballard, Henry: pr.

3394

+5392

Barker, Christopher, Deputie of: pr.

1445 (see also Bishop, George and Newberry, Ralph)

2158

2168

2169

2170

2171

2172

2401.2

2401.3

2891++

2894

2895

4908

8001

8256
8257
8258
8259
8260
8261
9208+
9493
9494
10065 (see also Barker, Robert; Bishop, George; and New-
berry, Ralph)
10066
15195 (see also Barker, Robert; Bishop, George; and New-
berry, Ralph)
16322
16528
16528a

Barker, Robert: bk.

for 2062 (see also Bishop, George and Newberry, Ralph)

for 10065 (see also Barker, Christopher; Bishop, George;
and Newberry, Ralph)

for 15195

Barnes, Joseph: pr. at Oxford

196

ex off. 4765

ex off. 6575

14976 (see also Brome, Mistress Joan)

19945 (see also Brome, Mistress Joan)

20207

22555 (see also Brome, Mistress Joan)

25722

Battersbie, John: bk.

for 15623 (see also Dawson, Thomas)

Bishop. George: bk. and pr.

1445 (see also Barker, Robert and Newberry, Ralph)

2062 (see also Barker, Robert and Newberry, Ralph)

4341

for 10065 (see also Barker, Chistopher; Barker, Robert;
and Newberry, Ralph)

for 14633 (see also Creede, Thomas and Newberry, Ralph)

for 15195

19959

Blackman, William: bk.

3178+ (see also Roberts, James)

Blackwall, William: bk.

for 3126 (see also Shaw, George)

Bollifant, Edmund: bk. and pr.

for 1311 (see also Bower, Robert; Hatfield, Arnold; and
Shaw, George)

11750 (see also Norton, Bonham and Norton, John)

12920

Bower, Robert: pr.

1311 (see also Bollifant, Edmund; Hatfield, Arnold; and
Shaw, George)

Boyle, Robert: bk.

for 1337.1 (see also Kingston, Felix)

Brome, Mistress Joan: bk.

for 14976 (see also Barnes, Joseph)

for 19945 (see also Barnes, Joseph)

for 22555 (see also Barnes, Joseph)

Burby, Cuthbert: bk.

for 12906 (see also Field, Richard and Scarlet, Thomas)

for 14678 (see also Allde, Edward)

17866 (see also Danten, John and Gosson, Thomas)

Buobie, John:

for 12225 (see also Robinson, Robert)

Burwell, Hugh: bk.

for 19725.1 (see also Jackson, Ralph and Kingston, Felix)

Canin, John: pr. of Dort.

12498

Cawood, Gabriel: bk.

for 16704

for 17060 (see also Roberts, James)

for 17075 (see also Roberts, James)

for 22958 (see also Roberts, James)

Charde, Thomas: bk.

for 18071 (see also Roberts, James)

Charteris, Henry: bk. and pr. of Edinburgh

15664

Cooke, Toby: bk.

for 14290 (see also Kingston, Felix)

Creede, Thomas: pr.

90 (see also Matts, William)

798

1182 (see also Olive, Richard and Scarlet, Thomas)

3705 (see also Wright, William)

4604

5412+

7087

11279

11573 (see also Ling, Nicholas)

12716 (see also Dexter, Robert)

14633 (see also Bishop, George and Newberry, Ralph)

18096

18200 (see also Dexter, Robert and Jackson, Richard)
19158
19946
21602
23093 (see also Harrison, John)

Danter, John: pr.

17866 (see also Burby, Cuthbert and Gosson, Thomas)
17916 (see also Jones, William)
22322

Dawson, Thomas: pr.

15623 (see also Battersbie, John)

Day, Richard: bk.

for 1766+ (see also Short, Peter)
for 2491 (see also Windet, John)
for 2492 (see also Windet, John)
for 1492+ (see also Windet, John)

De Beauchesne, Jean: pr.

24415

Dexter, Robert: bk.

for 7087
for 7528 (see also Field, Richard)
for 12716 (see also Creede, Thomas)
for 18200 (see also Creede, Thomas and Jackson, Richard)

for 21499 (see also Stow, John)

for 23621 (see also Robinson, Robert)

for 24769 (see also Robinson, Robert)

Este, Thomas: pr.

3632

15010

25205

26095

Field, John: bk.

for 19761 (see also Legate, John)

Field, Richard: pr.

4426

6743

7263 (see also Ponsonby, William)

7528 (see also Dexter, Robert)

12906 (for Burby, Cuthbert and Scarlet, Thomas)

16696

24282

24607 (see also Johnson, Robert)

Finch, Robert:

17090 (see also Jones, William)

Flasket, John: bk.

for 23621 (see also Linley, Paul and Short, Peter)

Gewaerts, P.: bk.

for 18452 (see also Windet, John)

Gosson, Thomas:

for 17866 (see also Burby, Cuthbert and Danter, John)

Harrison, John: bk.

for 23092 (see also Creede, Thomas)

Hatfield, Arnold: bk. and pr.

764

for 1137 (see also Bollifant, Edmund; Bowen, Robert; Hooper,
Humphrey; and Shaw, George)

13381 (see also Adams, Thomas)

13382 (see also Adams, Thomas)

19366 (see also Wright, Thomas)

Holme, William: bk.

for 19338 (see also Purfoot, Thomas)

Hooper, Humphrey:

for 1137

Hoskins, William:

for 18133 (see also Short, Peter)

Islip, Adam: pr.

1659

12451 (see also White, Edward and Wolfe, John)

12531 (see also Stirrop, Thomas)

23281

Jackson, Hugh: pr.

6216 (see also Orwin, Thomas and Robinson, Robert)

Jackson, Ralph: bk.

for 12323

for 16609 (see also Kingston, Felix; Man, Thomas; and
Porter, John)

for 18200 (see also Creede, Thomas and Dexter, Robert)

for 19725 (see also Burwell, Hugh and Kingston, Felix)

for 19725.1 (see also Burwell, Hugh and Kingston, Felix)

Johnson, Robert: bk.

24607 (see also Field, Richard)

Jones, Richard: bk. and pr.

3631

3634

17427

17833

Jones, William, bk.

for 17090 (see also Finch, Robert)

for 17916 (see also Dexter, John)

for 19797 (see also Simson, Gabriel)

Kingston, Felix: pr.

- 1337.1 (see also Boyle, Robert)
- 11871
- 10132
- 14290 (see also Cooke, Toby)
- 16609 (see also Jackson, Ralph; Man, Thomas; and Porter, John)
- 19712 (see also Orwin, Widow and Porter, John)
- 19725.1 (see also Burwell, Hugh and Jackson, Ralph)
- 19955 (see also Norton, John)
- 22722 (see also Man, Thomas)
- 24791

Leake, William: bk.

- for 19857
- for 19859a (see also Short, Peter)
- for 19860 (see also Short, Peter)

Legat, John

- ex. off. 80
- ent. 14364 (see also Waldgrave, Robert)
- ex. off. 19083
- 19663
- 19686
- 19705
- 19743
- 19761 (see also Field, Richard)

Ling, Nicholas: bk.

for 3713 (see also Roberts, James)

for 7193 (see also Roberts, James)

for 15685 (see also Roberts, James)

Linley, Paul: bk.

for 23621 (see also Short, Peter and Flaskett, John)

Lownes, Mathew: bk.

for 16857 (see also Roberts, James)

Man, Thomas: bk.

for 5966 (see also Robinson, Robert)

for 11848 (see also Orwin, Widow)

for 11848a (see also Orwin, Widow)

for 11871 (see also Kingston, Felix)

for 16609 (see also Jackson, Ralph; Kingston, Felix; and
Porter, John)

for 18614 (see also Orwin, Widow)

for 22722 (see also Kingston, Felix)

for 25630 (see also Orwin, Widow)

Matts, William: bk.

for 90

for 17231 (see also Matts, William and Windet, John)

Millington, Thomas:

19793 (see also Roberts, James)

Newberry, Ralph: pr.

1445 (see also Barker, Robert and Bishop, George)

2062 (see also Barker, Robert and Bishop, George)

ent. 10065 (see also Barker, Christopher; Barker, Robert;
and Bishop, George)

ent. 14633 (see also Creede, Thomas and Bishop, George)

15195 (see also Barker, Chistopher; Barker, Robert; and
Bishop, George)

Norton, Bonham: bk. and pr.

for 11750 (see also Bollifant, Edmund and Norton, John)

ent. 19955 (see also Kingston, Felix)

25277 (see also Wight, Thomas)

Norton, John: bk.

for 11750 (see also Bollifant, Edmund and Norton, Bonham)

ent. 17323 (see also Oxenbridge, John and Simmes, Valentine)

Ockold, Richard: bk.

for 23670+ (see also Orwin, Widow)

Olive, Richard: bk.

for 1182

Orwin, Thomas: pr.

ent. 6216 (see also Jackson, Hugh and Robinson, Robert)

Orwin, Widow: pr.

11127 (see also Dexter, Robert and Jackson, Hugh)

11848+ (see also Man, Thomas)
18614 (see also Man, Thomas)
19712 (see also Porter, John)
19754+ (see also Porter, John)
23670 (see also Ockold, Richard)
25630 (see also Man, Thomas)

Oxenbridge, John: bk.

for 6284+

for 17323 (see also Norton, John and Simmes, Valentine)

Ponsonby, William: bk.

for 7263 (see also Field, Richard)

Porter, John: bk.

for 16609 (see also Jackson, Ralph; Kingston, Felix; and
Man, Thomas)

for 19712 (see also Kingston, Felix and Orwin, Widow)

for 19754+ (see also Orwin, Widow)

Purfoot, Thomas: pr.

6759

16870+

19338 (see also Holme, William)

25087

Roberts, James: pr.

444 (see also Watkins, Robert)

3178+ (see also Blackman, William)
3713 (see also Ling, Nicholas)
6677 (see also Flasket, John and Linley, Paul)
6681
6716
7193 (see also Ling, Nicholas)
15685 (see also Ling, Nicholas)
16857 (see also Lownes, Mathew)
17060 (see also Cawood, Gabriel)
17075 (see also Cawood, Gabriel)
18071 (see also Charde, Thomas)
19793 (see also Millington, Thomas)
20016 (see also Wise, Andrew)
22958 (see also Cawood, Gabriel)

Robinson, Robert: pr.

5906 (see also Man, Thomas)
6216 (see also Jackson, Hugh and Orwin, Widow)
12225 (see also Busbie, John)
23021 (see also Dexter, Robert)
ex. off. 23888
24769 (see also Dexter, Robert)

Salsbury, Thomas: bk.

for 23411+ (see also Simmes, Valentine)

Scarlet, Thomas: pr.

ent. 1182

Schilders, Richard: pr. of Middelburg

3862

4387a

17819

Seres, William: bk.

for 3156

Shaw, George: pr.

1311 (see also Creede, Thomas and Olive, Richard)

3126 (see also Blackwall, William)

Short, Peter: pr.

939.1

944.1

951.1

1766+ (see also Day, Richard)

3156

7091

11226a

12389

13562

13978

17516

17678

18125

18126

18133 (see also Hoskins, William)

19859a (see also Leake, William)

19860 (see also Leake, William)

22993

23621 (see also Flasket, John and Linley, Paul)

24385

Simmes, Valentine: pr.

749

10365

17323 (see also Norton, John and Oxenbridge, John)

17906

18504+

22307 (see also Wise, Andrew)

22314 (see also Wise, Andrew)

23411+ (see also Salisbury, Thomas)

24097

Simson, Gabriel: pr.

3+

2786

19797 (see also Jones, William)

21489 (see also Walker, Robert)

Smith, Richard: bk.

for 17348 (see also Windet, John)

Stansby, William: bk.

for 24335 (see also Windet, John)

Stirrop, Thomas: bk.

for 12531 (see also Islip, Adam)

ent. 17673 (see also Allde, Edward)

Stow, John: bk.

for 21499 (see also Dexter, Robert)

Waldegrave, Robert: pr.

7353

11214

12323 (see also Jackson, Ralph)

14364 (see also Legat, John)

17138

17647

18049

19689

19782

21285

21877

21891

22014

22622

Waldkirch, Conrad: pr. of Basil, Switzerland

3846

Walker, Robert: bk.

ent. 21489 (see also Simson, Gabriel)

Waterson, Richard: bk.

for 24338

Watkins, Robert: pr.

444 (see also Roberts, James)

White, Edward: bk.

for 6395 (see also Allde, Edward)

for 12451 (see Islip, Adam and Wolf, John)

Wight, Thomas: bk.

for 25277 (see also Norton, Bonham)

Windet, John: pr.

872

1137 (see also Hooper, Humphrey)

2491 (see also Day, Richard)

2492 (see also Day, Richard)

2492+ (see also Day, Richard)

3147

17231 (see also Matts, William)

17348 (see also Smith, Richard)

18452 (see also Gewaerts, P.)

24118

24128

24335 (see also Stansby, William)

Wise, Andrew: bk.

for 20016 (see also Roberts, James)

for 22307 (see also Simmes, Valentine)

for 22314 (see also Simmes, Valentine)

Wolfe, John: pr.

12451 (see also Islip, Adam and White, William)

16805

19833

19900

21312

25195

Wright, William: bk.

ent. 3705 (see also Creede, Thomas)

Yetsweirt, Jane: pr.

3824

9903

11035

15776

19040

25269.1

APPENDIX 2D

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